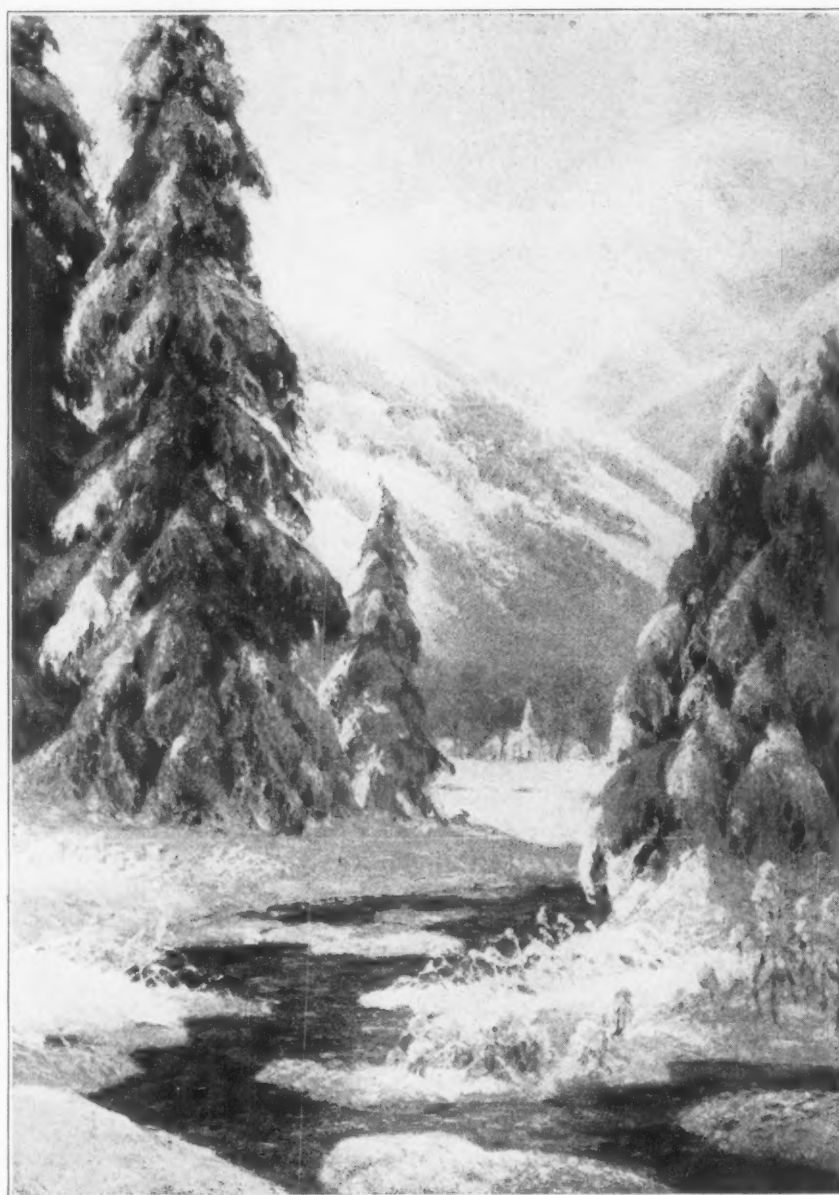


CHURCH MANAGEMENT

• AND •

RECORD OF CHRISTIAN WORK



WINTER

From
"Christmas," 1937

DECEMBER

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VOLUME XIV

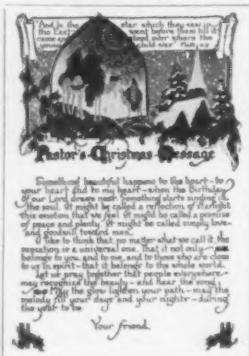
NUMBER THREE

Religious Book Digest

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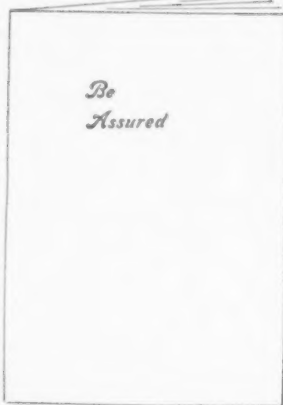
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FACTS TO PONDER

By Ivan J. Young

Men in the United States now live an average of approximately fifty-nine years and women sixty-three years.

Thirty-two states have practically no regulations of employment in hazardous occupations of 16 and 17 year old girls and boys.

Approximately 80,000 people have left Germany since the advent of the National Socialist regime—approximately 12,000 to 14,000 of them are Christians.

A study by the National Industrial Conference Board showed \$4,000,000,000 had been added to the national income in 1935. The 1934 income was \$50,899,000,000; the 1935 income was \$55,000,000,000.

In a recent poll conducted by the Literary Digest among colleges of the United States, on the subject of drinking, the general opinion expressed was that drinking has increased 500 per cent since repeal.

According to figures released last week by the Internal Revenue Bureau, 41 persons had million-dollar incomes in 1935. In 1934, the number was 33 millionaires; in 1932, it was 20; in 1929, it was 513.

Latest figures reported by the United States Comptroller of the Currency show that total bank deposits in this country have reached \$58,339,815,000. This represents deposits in the 15,803 banks of all types operating.

National Socialistic Germany has decreed, in an effort to purify the German race, that only pure Aryans are Germans. This decree affects approximately 500,000 Mosaic Jews and 1,350,000 Non-Aryan Christians. A Non-Aryan is one whose family, since 1800, has had one or more Jewish ancestors.

The tiny humming bird, while it hovers in the air, beats its wings at the rate of 40 strokes a second and at the rate of 70 in flight takeoff. This figure was determined the past fortnight by a new camera that clicks a picture in each hundred-thousandth of a second. The camera was developed at the Massachusetts Institute of Technology.

The Northwestern Life Insurance Co. tells us that the repeal of Prohibition has increased home consumption of alcohol. During the year ended April 1, 1932 (before repeal) 17 6/10 per 100 rejections of insurance policies were the result of alcohol; by April 1, 1935 the rejections had risen to 22 per 100; by April 1, 1936, just one year later, it had reached 23 8/10 to the 100. America is paying a big price for her folly and revenue in the liquor business. The rejections have risen more than 33% in the past four years. This does not include many other ills that have come to the land because of the return of public drinking places.

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THE EDITOR'S DRAWER



Why Be Consistent?

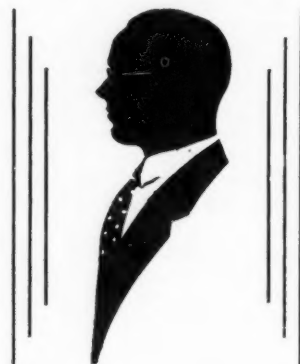
One of the reasons we Christian folk should be happy is that we do not have to be consistent. We can get a lot of fun lashing the social ethics of business; then by saying "Corban" we escape from the obligations of the sermons we preach to others.

This was revealed very forcibly a few weeks ago in a group conference discussing business and industry. Ninety per cent of those present were social liberals. They believe that the great industries should be forced to sign contracts with the Unions. During the session I studied the printed program in my hand to see if the group, itself, followed its own teachings. Instead of finding the union insignia on the printed program I found the trade name of a notorious non-union printing shop.

Of course, this is simply a technical criticism. Most churchmen agree that business should be held to certain social standards but that they are not to apply to religious organizations. Such should shop where they can get the best discounts.

I have been watching church publications since then. Few of them bear the union label.

William H. Leach.



TERMS OF SUBSCRIPTION—Price per copy, 25 cents. Subscription One Year \$2.50 where United States domestic rate applies. Foreign countries (except Canada) 50c per year additional.

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DEDICATION OF CHURCH SCHOOL STAFF

The following service of dedication was used at the Memorial Presbyterian Church. Groose Pointe, Michigan, Frank Fitt, minister. It had a place in the morning service, the entire congregation taking part.

Minister: It is my duty and privilege as minister of this church, to call upon this congregation reverently, earnestly and prayerfully to share in the recognition of the men and women who have been appointed to the various offices of our Church School. Those who have been appointed as officers will please stand.

Minister: To the holy ministry of service in administration and supervision.

Officers: We dedicate ourselves, O Lord.

Minister: To the spiritual values that lie in a wise routine.

Officers: We dedicate ourselves, O Lord.

Minister: To far-sighted plans and counsels for bringing in Thy Kingdom.

Officers: We dedicate ourselves, O Lord.

Minister: Do you pledge to the fulfillment of these sacred obligations the utmost of yourself, in the spirit and presence of Christ?

Officers: We do.

Minister: Those who have been appointed as teachers will please stand.

Minister: For the children and youth of our church and for their eager responsiveness to all that is good and beautiful and true.

Teachers: We give, Lord, our hearty thanks.

Minister: For insight to sense their inward selves, for patience to wait the full fruitage of truth in their lives, for wisdom in understanding the paths that Thy feet follow in the complete redemption of a growing life.

Teachers: We earnestly beseech Thee, O Lord.

Minister: To the fulfillment in these lines of divine command, "Go—teach."

Teachers: We dedicate ourselves, O Lord.

Minister: Do you pledge to the fulfillment of these sacred obligations the utmost of yourself, in the spirit and presence of Christ?

Teachers: We do.

Minister: The members of the congregation will please stand.

Minister: As members of this congregation who are interested in the children, youth and adult life of this church and are eager to see all grow in the knowledge and love of God; grandparents, parents, brothers, sisters and friends, let us declare our covenant together.

Congregation: We now pledge to the Church School staff our loyal support, our cooperation in the home, our patience and good will in their sacred work.

Minister: In accord with the regulations of this church and by the authority vested in me as a minister of Jesus Christ, I hereby solemnly commission you as teachers and officers to serve in the high privilege of Christian education in the Grose Pointe Memorial Church School.



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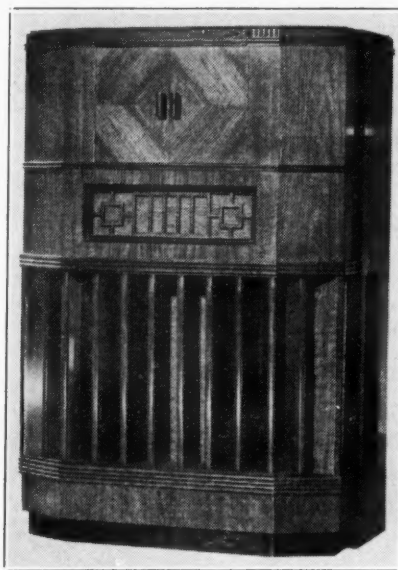
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Light, opaque, natural-color paper has been used. The binding is re-enforced and the dark-red cover can be cleaned with a damp cloth.

525 hymns; 200 pages of services—
\$1.25. Postage extra.

A copy will be sent to you for ten days' examination, if requested.

THE BEACON PRESS, INC.
25 Beacon St. Boston, Mass.

REVERSION TO TYPE

Fred Forbes had been a fairly good ventriloquist in the good old vaudeville days but found it hard going in the depression years. He has a cousin who is a spiritualistic medium. She thought that his ability to throw his voice might be a good asset in her work so she offered to take him into partnership, an offer he gladly accepted.

The result was a pick-up in attendance at the group meetings and an increased demand for private seances. Fred would permit himself to be tied and blind-folded and yet voices would come from out of various parts of the room. Sometimes it was the voice of a man, sometimes a woman and occasionally a child. The usual Indian control was entirely eliminated and the guests heard their departed speaking in their own voices.

One woman, in particular, was very much impressed. She came to the group meetings week after week. Finally she asked for a private seance in an effort to get a message from her father. The voice came through clear and understandable.

As she went away she arranged for another seance the following week.

"It has been wonderful," she said. "I have attended many seances but never experienced anything like this. The voice of father seemed to come from the space right over my head."

Fred had been growing very self-conscious during the weeks of his growing popularity. The comments of the visitor brought it to full fruition.

"You think that is technique, do you. Just wait until you come next week. I will bring your father's voice just as distinct and clear as that. And I will do it while I am drinking a glass of water."

CHURCH MANAGEMENT

AND RECORD OF CHRISTIAN WORK

Edited by WILLIAM H. LEACH

VOLUME XIV
NUMBER 3
DECEMBER, 1937

A Farewell to an Era

By William H. Leach

IT was my privilege to attend the great mass meeting held in Carnegie Music Hall, New York City, on October 27th, to honor the memory of Dwight L. Moody. Under the leadership of Stephen Baker, New York banker, the metropolis was paying its tribute to the great evangelist. Impressions many and varied went through the mind of the observer. In the audience there were many who were evidently converts of Mr. Moody. The Westminster Choir, quite a modern institution, was on the platform. But the row of speakers, with their grey heads, inspired this the reaction of this editorial.

On the platform were Paul Moody, son of the evangelist, president of Middlebury College; Stephen Baker, mentioned above; Henry Sloane Coffin, president of Union Theological Seminary; John R. Mott, life-long executive of the Y. M. C. A.; Sherwood Eddy, of the Y. M. C. A.; and Robert E. Speer, of the Presbyterian Board of Foreign Missions. Each of these men had had personal contacts with Dwight L. Moody. He had inspired their lives. With the exception of the banker each had given himself to specialized Christian service. Their lives have spanned the period from Moody to the present day.

Yet, most of these men are at the sunset of life. They are now releasing the burdens they have carried for years. Hence, their observations were retrospective though their subjects led them to talk of the future. In a very real sense the Moody meeting was both a tribute to the great evangelist and a farewell to an era that is rapidly passing.

There was a slight note of defeatism in the service. Once it was expressed that the times have changed and the world is not so hospitable to the ideals of Moody.

This is but natural. These men represent the best of the Moody tradition and the best of Christian action of the era that is passing.

Who will take their places? What will replace the great Student Volunteer Movement which sent its thousands of men and women into Christian service and thousands more into the business and professions, influenced with Christian thought? What will replace the missionary movement of the past generation which, at its best and highest, is symbolized by Robert E. Speer? What leader may be expected to exert the influence of Dwight L. Moody?

The answer: "No one knows."

One thing is evident to all of us. The technique

of the past generation is not sufficient for the world of today. Perhaps the greatest mistake that the churches have made is to insist on the method of a day gone by in an effort to meet the needs of different era.

It is not easy to be specific. Yet here is one instance. The technique of the post-Moody generation was based on the work with college youth. Through youth conferences and student meetings Mott and Eddy and Speer proclaimed their messages. The theory was that college youth would rule the world and these men went to the future leaders. It worked for a while.

Suppose that twenty-five years ago when the new labor consciousness began to dawn in the United States church leaders had adopted a technique which would have sought to influence labor! Suppose that these leaders had put the same energy into this hypothetical technique as they did in their college youth approach! Would we not have a different spiritual atmosphere in America, today? No one doubts but that the sympathies of the Christian leaders are with labor. But the churches certainly never went to the men who toil with the enthusiasm that they went to the college youth. Perhaps, these wise leaders, did not see the rising leadership of organized toilers. Today there is danger of a labor controlled world without spiritual vision.

Men can pay an honest tribute to the good things of the past without shutting their eyes to the needs of the present. The Christian Fellowship of the Saints unites the consecrated of one generation to those of the next. We do not blind our eyes to the achievements and the loyalties of an era gone by. Nor can we destroy the faith of the churchman who believes that there must be a technique of Christian teaching sufficient for today.

Our own conviction is that the world is white for the harvest. We believe that thoughtful men can find and will find the way to gather that harvest. We likewise believe, that it is necessary to recognize the passing of one era to be ready for the next. We believe that any failure on the part of the churches to reach the world today is the failure of Christian leadership and technique, not the diminution of the spirit of God, nor the fault of the world in which we live.

We pray that the churches may catch the vision of whitened fields and may think, pray, and move themselves into an understanding of the proper technique to accomplish the harvest task.

Improving Hearing in the Church

By Thomas H. Warner



To the Christians of Corinth Paul wrote: "If inanimate things — flutes or harps, for instance — though they yield a sound, yet make no distinction in the notes, how shall the tune which is played on the flute or the harp be known? If the bugle, again, gives an uncertain sound, who will prepare for battle? And so with you; if with the tongue you fail to utter intelligible words, how will people know what you are saying? You will be talking to the winds."

And writing to the Christians at Rome, Paul asked: "But how are they to call on One in whom they have not believed? How are they to believe in One whose voice they have never heard? How are they to hear without a preacher?" To these questions there might be added another: How are they to hear except the preacher makes himself heard?

It is important that ministers be heard. This is possible. Preachers like Wesley, Whitefield, Spurgeon, Moody and Sunday were able to make themselves heard distinctly in the open air and in very large auditoriums.

But many ministers in both large and small churches fail in this respect. Sometimes it is because they have weak, untrained voices and sometimes because of sheer indifference or laziness. They make no attempt to speak clearly and forcefully. The result is that the hearers have to strain their ears to catch the utterances of the speaker and instead of the service being restful and satisfying it is irritating and disappointing.

An attendant at a recent service in which three ministers participated told me that he did not hear distinctly a single word that was said. Recently, I visited a large city church and sat in the center of the auditorium. The assistant minister offered the prayer and made the announcements but his words were unintelligible.

The Art of Public Speaking

So the first step in Improving Hearing in the Church is for ministers to study and master the art of public speaking. In his book, *Preaching in Theory and Practice*, (Oxford University Press, 1926) Dr. S. McComb says:



Installing Fireproof Sound Absorbent Tile

"Public speaking in any form is an art and to excel in it demands careful training. To possess ideas is one thing; to interpret them, to render them intelligible and dynamic is another and different thing. Language, voice, gesture, manner—all play their part in the latter process."

Many books on public speaking have been published. Perhaps the most complete modern treatise is *Basic Principles of Speech*, (Houghton Mifflin Co., 1936) by Sarrett & Foster. It has a chapter on broadcasting. A simpler treatise is *Effective Speech*, first course, (Harper & Brothers, 1936) by Rousseau & Cramer.

The next step is to improve the acoustics of the church. Dr. N. W. McLachlan, an English authority, in his book, *The New Acoustics*, (Oxford University Press, 1936) tells us that in the earlier days no attention was paid to acoustics for halls and churches. Only two things were considered, an imposing internal architecture and adequate seating accommodation. The acoustical side of the situation was not even subordinate; it was merely overlooked.

He says: "One of the best examples of improper acoustical conditions is to be found in England's premier auditorium, namely, the Albert Hall. It is distinctly dismaying to sit and gaze at a pianist striking chords on a piano which seems to emit no sounds. Equally tantalizing is the experience of hearing a rapid run followed by its

ghost, this being due to reflection from panelling. But these are only a couple of the acoustical phenomena of the famous auditorium."

The Mormon Temple at Salt Lake City is believed to be acoustically perfect owing to the famous whispering gallery effect. But the fact is that speech is heard with difficulty in most parts of the auditorium except when it is full of people and amplification is used.

Physical Requirements

In considering church acoustics certain characteristics of sounds emitted in a building must be borne in mind. The sounds proceed outwards from the source until they strike the boundaries at a speed of about 1,100 feet per second. At the boundaries they are partly absorbed or transmitted, depending upon the nature of the surfaces, and the remainder is reflected. If the boundaries are hard and non-absorbent little energy is absorbed at each impact, and owing to the many reflections which occur before the sound dies away, prolonged reverberation occurs and hearing is impaired.

Experts say the chief conditions for good hearing are that the sound should be adequate, that there should be no perceptible echoes and no undue reverberation, and that the walls should be sound proof.

1. The sound should be adequate. Voices of moderate strength are usually loud enough to reach hearers within fifty feet of the speaker provided they are sitting in front of him and have an uninterrupted view. The volume of the voice is enhanced by a low ceiling. When an auditorium seats 2,000 or more it is necessary to have a pulpit or a platform, and for balconies to be provided.

The first attempt to amplify the voice was by the use of the sounding board. Many cathedrals and churches were equipped with canopies placed over the pulpit which were helpful in equalizing and reinforcing the tones of the voice. Evangelist Sunday used a device of this kind in his tabernacle meetings.

Amplification

Electrical amplifying equipment, in conjunction with loud speakers, is now used to increase the volume of sound. When this is used no other devices are

(Tnru to page 126)

Correcting Faulty Acoustics

Does your church have an echo? Do you find it difficult for your voice to carry? Are there dead centers for sound in your auditorium? It is possible that the condition can be remedied easily, without much expense. This article will give you some tips.

TO UNDERSTAND the basic principles of acoustical correction in your church, it is necessary to know only a few elementary facts about sound, about the causes of objectional reverberations, and about the nature of the sound absorbent materials that may be selected.

Sound, as you know, originates in any body that is in a state of vibration. It spreads from the source in compressional vibrations in the air, and travels with a velocity of about 1120 feet per second. The rate of vibration of the sounding body determines the pitch of the sound. The loudness of sound is distinct from pitch. The ear records differences of frequency as differences in pitch. It registers differences in intensity as differences in loudness. The range of intensities to which the ear responds is enormous. A painfully loud sound of fairly high pitch may have some two and one-half trillion times the physical intensity of a barely audible sound of the same pitch.

When sound is confined within a room, the waves are reflected from the walls, the ceiling, the floor, and from objects in the room so that the ear is unable to separate the individual returns as distinctly sounds, as in the case of an echo, and only a mass of sound is recorded. The persistence of sound in a closed space after the source is quiet is reverberation, the cause of the hearing difficulties in many churches.

Sound reverberating within a room dies down, of course, in a few seconds. This is because some of the energy of the sound is absorbed each time it is reflected. The time required for the sound to die away, or, to be exact, for it to decrease to one one-millionth of its original intensity, is the reverberation time of the room.

Since the effect of reverberation on hearing conditions is, for our purposes, the key to the discussion of acoustical correction, we quote from a bulletin published by the Acoustical Materials Association: "If one listens to a speaker close at hand speaking in a quiet tone of voice, the successive syllables arrive at the ear of the listener distinct and free from each other. The

speech is easily intelligible. If, however, a speaker raises his voice in a large room, each syllable is prolonged by the reverberations, running more or less into succeeding syllables with resultant confusion and loss of intelligibility. Similarly, the individual notes in music are prolonged by reverberation, and the effect is that of a piano played with the loud pedal held down continuously. The acoustic properties of rooms therefore depend in large measure, though not wholly, upon the reverberation times."

Since the principal loss of energy of sound reverberating in a room occurs when the sound is reflected, reverberation will persist longer in a large room than in a small one simply because the sound travels further between reflecting surfaces and so loses energy less rapidly. On the other hand, if much of the energy of the sound is absorbed at each reflection, thus greatly reducing the energy of the reflected sound, the sound will die away quickly. That is, the use of sound absorbent materials reduces the reverberation time of the room, while increasing the size of the room increases the reverberation time, other things being equal.

In your church the rooms are relatively large, with surfaces that reflect almost all of the sound that strikes them. If you are experiencing trouble

with objectionable reverberation, the simplest and most direct method of attack on the problem is to consider the use of some sound-absorbent material.

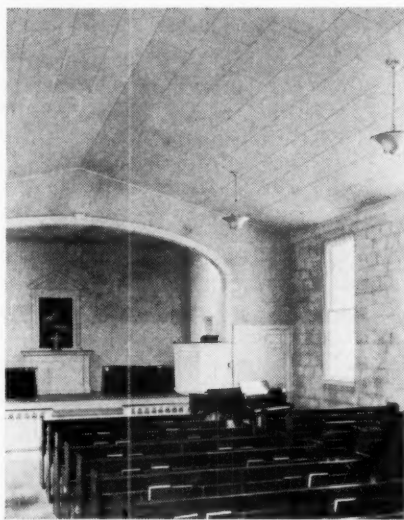
There are many of these materials on the market today, and one of them is probably very well suited to the particular needs of your church, not only as to adaptability to the sound problem involved, but also as to the cost factor and the appropriateness of the decorative effect to be achieved.

Probably the most versatile form of sound absorbent is that which is available in tile form, may be applied over any firm base such as plaster, and may be used in new construction or in existing buildings. The typical installation of sound absorbent tile is on ceilings of the upper portion of walls. The area that should be covered depends upon the efficiency of the material and the required reduction in reverberation time in the room.

In selecting a material, some consideration should be given to its combustibility, to its appearance, to its first cost, the application cost, and the expense of keeping it clean. An incombustible material is of course to be preferred because of the increased fire safety its use will provide. Occasional cleaning or painting will be required in nearly all installations, but if the material is to be used in a location where it is likely to become dirty frequently, the effect of paint on the efficiency of the product or the expense of the cleaning process recommended for it should receive special consideration.

There are several types of acoustical plasters available, but these are used only in new work. If you are planning a new church or additional facilities, or are completely remodeling the building, these sound absorbent plasters simply replace ordinary plaster and provide a high degree of efficiency at moderate cost.

Manufacturers of acoustical materials are in a position to provide expert advice concerning the degree of correction your particular problem requires, and to advise you concerning the materials which will best solve that problem. Frequently a modest expenditure will correct an annoying situation, and will permit your congregation to hear sermons and music with greater enjoyment and understanding. We will be glad to provide the names of the leading manufacturers so that you may write to them for literature descriptive of their products or for a representative with whom you may discuss the details of your problem.



High Light Reflection Yet Sound Absorbent



HERE is first hand evidence that the room used for worship can have both beauty and facilities for worship. The picture shows the interior of the present sanctuary of East Congregational Church, Grand Rapids, Michigan. The

church plans at a later date to add the final unit to its building. But, in the mean time the platform has effectively arranged for chancel with the choir. It should be an inspiration to other churches which may be forced to use a temporary hall.

Improved Hearing

(From page 124)

required. Amplification however must not be excessive, it is necessary to amplify only to the extent that remote listeners may hear in comfort. Echoes from high ceilings are largely eliminated by amplification.

Amplifying equipment, both permanent and portable, is made in sizes adaptable to large and small churches. However the portable systems are not very satisfactory for church use. These devices are easy to operate and the prices are moderate. Many years of research in this field has led to the development of the fine equipment in use today. All parts are standardized and interchangeable. Headphones can be run from the amplifiers for the hard-of-hearing.

2. There should be no perceptible echoes. Echo effects occur only in large auditoriums. They should be avoided in designing the building or minimized by applying absorbents to the bound-

aries. It is desirable that ceilings should not be more than forty feet high. When this restriction is impracticable the obvious expedient is to apply absorbents so as to suppress the sound that would return to the floor of the auditorium as an indirect echo.

The idea is prevalent that defective acoustics can be cured by stretching wires near the ceiling. It is doubtful if they have any value, and it is certain that they do not prevent echoes or reduce reverberation.

3. There should be no undue reverberation. That is, there should be no excessive or prolonged resounding of the voice. It is not sufficient that there be adequate sound and that echoes be avoided. The most prevalent defect is excessive reverberation. Generally speaking cathedrals and large churches are characterized by reverberation owing to the size, the high ceilings and the slight absorbing power of the stone, marble, glass, plaster and wood, which reflect ninety-five per cent of the sound.

Whether unwanted sounds originate within a room or are transmitted from outside, the loudness will depend upon the quantity of sound absorbent the room contains. Soft carpets, hangings and draperies, upholstered furniture and absorbent plasters all assist in decreasing unwanted sounds. Broadcasting studios and moving picture houses have perfected this method of preventing reverberation.

Absorbent materials have porosity thereby simulating a wall with a multitude of capillary holes into which sound penetrates, and from which it is prevented from returning as much as possible.

Much research work has been done in this field. The available knowledge is the result of the combined experience in laboratory research and actual practice. The manufacturers of absorbent materials have their own laboratories. The Acoustical Society of America covers the entire acoustical research field. It was organized to

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The Christian Creed in the World

A German Point of View

By Karl Bornhausen

The author of this article is the head of the department of religion, University of Frankfurt, Germany. He presents a viewpoint of German Evangelical thought which believes that the old theology of Germany has failed in the present crisis and that a new emphasis on natural theology is inevitable. The paper, originally in German, was prepared for us at the request of John F. C. Green, minister of the German Evangelical Protestant Church (Congregational) of McKeesport, Pennsylvania, who has translated it from the German.

THE Protestant situation as well in Europe as in Germany, must be seen and understood from a large perspective. It cannot be understood at all except as analyzed by reference to the crisis of religion in the soul and culture of the German folk. It was in Germany that European Protestantism had its source and where it was conditioned.

Primary factors toward such a comprehension, since the World War, are to be found in two theses now universally potent; first, the preeminence of material interests; second, the subordination of the individual to the majority. Both forms have of course always had their place and influence, but until now they were modified by the effect of the Christian ethic; "Man lives not by bread alone," and by the teaching of the supreme worth of the human soul. The repression of this Christian doctrine by these moral and cultural aims of modern society has deeply shaken all world religions, producing crises and conflicts. This is unfortunate. For the four doctrines are not conflicting but complementary elements in the life of modern society. There could be no Socialism without individuals, no material progress without leaders, no religion without a Savior. These doctrines, however, have been proclaimed for centuries while their practice was ignored, with the result we have before us: Man is seeking to improve his condition without the recognition of ideals, whose efficiency he doubts because of historical evidence.

Weight is added to this present argument by the fact of Germany's undoubted material recovery and increased morale through the employment of material theses alone. The knowledge of this truth has certainly and inevitably produced a reaction unfavorable to the position of dogmatic Christianity and the two major Con-

fessions of the Reich. And so it is explicable that out of the situation mentioned should have grown an aversion to Christianity as such. In this crisis the Protestant churches are suffering more severely than the Catholic, since the Catholic Church, far more than the former, had taken roots in popular participation in cult and activity. The present danger, therefore, confronts the more the Evangelical branch of the Church.

Thus there is no reason for surprise in the obvious diminution of popular demand for the ministrations of Evangelical theology. These ministrations were: the deliverance from evil, salvation by Christ, and the freedom of the Christian man. Good Lutherans recognize that salvation is neither by the church nor by the Pastor, but only in a personal response to the heart of the Divine. This sense of separation from ecclesiastical institutions, enhanced by the experiences of the war, has eliminated the Church as a vital member of German society. The German soldier was an Evangelical; he was not a church-man. In consequence, the men and women that head the German families today, in the prime of life, are victims of spiritual solitude. They are not church-members, except nominally. Or, indeed, they have had their names stricken from the church-rolls, seeking, perhaps, friendship and sympathy in secular organizations. To decry these groups as inadequate or superficial is wasting time. For they, who participate in them, are finding some compensation and correspondence to their deepest needs which have been ignored by the established Church.

Granted the background of the experience of the German masses, we understand why time and need press upon them so heavily that they cannot wait for the results of experimentation with the established Church and

her means. The struggle for existence is too severe. The life of the nation itself is at stake. There is no time for metaphysics. Faith and practice must be direct and of immediate efficacy; the creed must be "true" by pragmatic test. Here the professional theologians fail. Their erudition is their weakness: they are unable to conceive religion simply and practically enough.

Economic Resurrection in Germany

It is strange that foreigners are immeasurably more concerned with the church-crisis in Germany than are Germans themselves. The German nation has passed through a long valley of despair. Now they have experienced an indescribable relief from a series of happenings, covering four years, that give them new hope. In this resurrection unto a national life, they feel the proof of a divine providence, and sense the new powers from on high. Yet their churches and confessions remained aloof, failing to recognize this elemental and supremely potent fact, thus insuring their early elimination from the scheme of action. Whether or not this experience of the people is "right" or "true" is a question beside the point. It is present and operative, whatever the theologians may do about it. To the people there is sanctity in nature and in the history of their nation; here they live their life more than in the New Testament. Slowly, but late, do theologians try to compensate their former omissions in this regard. Increasingly, one sees tracts or hears of studies about God in nature, recognizing the imminence of nature love and lore in the teaching-materials of Jesus. Why could not the church have anticipated this crisis? Now it is too late, for thousands have been alienated by a unilateral emphasis upon sin and repentance.

Religion, however, is impossible without communion, wherefore many of those whom the church has failed to satisfy seek fellowship in the group-movement. It is denominated the "Oxford-Movement," but lacks all characteristics of the universities and of England, being rather a spirit of lay-piety. Herein it sharply differs from theological rationalism and ecclesiastical hierarchy. It concerns itself rather with the personal and practical nature of the Christian faith and seeks

comfort, peace and release through friendly and mutual conferences and study. Noteworthy enough is the fact that Chinese Buddhism, where the danger of Russian Communism is past, has turned toward almost identical ideals. Further similarities, in the East, are revealed in the story of an historically dogmatic and a social religion, to which only the men of intellectual training had access. This religion became, in fact, an object of the highest mental technique, as was the goal of German Protestantism. In consequence, the Buddhist masses developed a lay-religion that found its content in magic and ritual. Hence, only the highest intellectual level and the least cultured masses had any part in this religion, since the world-crisis has also shaken China. There, too, thoughtful persons are engaging in the program of a group movement, meeting in private rooms or temples, with churchly furnishings to consider the salvation of their souls. Buddhism and Christianity are "prayer" religions. Jesus and Buddha are the most powerful men of prayer the world has ever known.

The above has its universal significance, in that the forms of world-politics has shifted westward from Europe to the Pacific-basin. Europe experienced two important epochs of moral grandeur. The first, in antiquity, was centered about the Mediterranean; the second, until the past century, was focal in Europe. Through the influence of Christianity, a determinative characteristic entered western civilization, so that it is correct to speak of an "Atlantic" spirit, of a "Euro-American Christian culture." This spirited tone was undergoing a de-naturalization, evidenced by its tone in Shakespeare, Goethe, Descartes, Leibniz, Kant and Darwin. It slowly dissolved into isolated national characteristics, into national personalities. The greatest compulsion was provided by the World War. And since then the nations are being forced to introspection by the equalitarian drive of Communism, which necessitates isolation from all foreign influences. Therewith is broken, however, the spiritual supremacy in Europe, who is no longer leader, as before, though, as yet no other body of peoples has succeeded to her throne. These losses the European nations try to recuperate on the shores of the Far East. The two leading nations involved are China and Japan, with India third. Politically, they play an objective role, but spiritually and culturally a subjective one. Contesting influence in this region are Russia, Great Britain and North American. Only the latter two of these are still carriers of the Christian, western culture. Added to this

difficulty is another; the loss of morale in the western Christian world. A lurking sense of uncertainty and inferiority has crept in to endanger the spiritual solidarity of this block, in politics no less than in its religion.

Hence, the roots of this crisis in religion are grounded in all parts of the world no less than in Germany. It is not only non-western peoples that doubt western superiority, but the West doubts itself. Some causes are the pre-war materialism, and after the war, the megalomania of the churches and their political and economic objectives.

Germany Must Pioneer

Germany displayed these conditions the most clearly because she had been rendered the weakest of all the great nations. She, beyond all others, required the services of genuine, practical Christianity. Russia, Spain and Mexico sought the solution of the problem in the elimination of the Church by its destruction. England and America, on the other hand, endeavor to maintain an ecclesiastical domination of life, as do Italy and Austria. Germany, alone, would travel a new dogmatic, Christian and moral community. This orientation would permit the adherent of this faith, personal and private collaboration with the State and its national as well as social ideals. Interestingly enough, this concept of Church and State coincides with the view of Luther up to the Diet of Worms. He found it in the old Germanic idea of the community of citizens. Their political and juridical community was identical with the congregation of worshipers and seekers of divine grace. Essentially, this idea had been pattern for the church bodies of the German States that are now guilty of obsolescence. Luther had no desire for an Evangelical church as competitor with Rome. He wished a union of churches in their areas, and of areas with their churches, to enhance popular training in morals, religion and citizenship. The supreme function of this church, in the salvation of souls, was under this scheme, incidental, as far as the State was concerned. Such an idea of the state church was the ideal of Frederick the Great in the first reign of enlightened state craft. Kant and his successors fought this utilitarian aspect of religion. To deny this principle would in the eighteenth century have been condemned as a *crime*; today denial of religion is accounted as *stupidity*.

From these beginnings, the Protestant Church has retained the sense of need for harmonious relationship with the State. Ever since the Reformation, the princes of the political units were the heads of the churches that embraced the same areas. This fact sym-

bolized the inherent difference from Catholicism: a layman, not the clergy, led the Church. Thus the Church was not a competitor of the State for the people of its soul. Instead, the Evangelical church cared for the *individual* and his soul, intrusting to the State the custody and care of the mass of the people their government, their enlightenment by education and their training in discipline.

The Failure of Theology

The present problem concerns the needed comprehension of German Protestantism by the people, who have been confused by their church and their theologians. Theology and church have taught religion as a pure transcendentalism which was wholly unrelated to man and his practical world. But the German man holds that religion is an experience of the individual soul derived from the range of its own total nature, and that no recognizable external power enters into this. Out of this conflict arises the Babel of voices that are confusing understanding today. The center of this world-battle is the idea of God, whom no man can know, and about whose nature none can speak with certainty. Philosophy in Europe has recognized for centuries that immanence and transcendentalism are apperceptions of necessity employed by man in all his experience. Thus the sun, as a celestial body, is undoubtedly immanent, yet in his aspect as a symbol of God's creative powers, he is also transcendental. Religion is not a thing of "either-or" it is rather a "both-and."

In theology it is maintained that Jesus Christ is the Son of God, and, therefore, *God*. (This is of course contrary to Christian doctrine.) The German man, counters by equally sound New Testament exegesis that Jesus was a Son of man, and, therefore a *man*; that he had so called himself, and that Saint Paul had spoken of him as being born of a woman. This whole controversy represents a renewal of the ancient theological questions which were thoroughly debated and successfully answered in the first four centuries of our era. Jesus was conceived to be both the Son of God and Son of Man. And in this interpretation is contained a great common sense. It is a reasonable thesis to hold that both God and man participate in the function of salvation. For were not Jesus Saviour in himself, he could not mediate salvation unto man. Christ, as God alone, was merely a miracle; as man alone, merely a hero. But Jesus Christ, as God-man, is the mystery of the faith of Christians, revealed

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Sharing Lifts the Load

By Charles C. Chayer

The author of this article who is the pastor of Methodist Episcopal Church, Amesbury, Massachusetts, is presenting a new plan of church pledging and contribution. Most of the story is told through the bulletins sent his members. His own story precedes these items.



First Church was in a "slump." With a constituency of less than two hundred families, many of whom were on small salaries, and a prospective deficit of several hundred dollars after all money from ordinary sources had been reckoned, the Finance Committee appealed to the pastor, new to the charge, to lay out for them a financial program which would offer a certain guarantee that a similar condition would not recur.

The program was laid out, and adopted: a nine-point plan, covering the following items: 1. Determining the Budget. 2. Preparing for the Canvass. 3. Organizing for the Canvass and Selecting Canvassers. 4. Preparing the Canvassers and Receiving Canvassers' Pledges. 5. Preparing the Church Organizations. 6. The Report of the Finance Committee to the Official Board. 7. Pledge-Collecting Boxes and Cent-a-Meal Boxes in the Homes. 8. The Monthly Balance Sheet. 9. Balancing the Budget.

The heart of the foregoing program was the plan of preparing the people for the canvass by means of adequate information placed in every home. Three bulletins were sent into the homes a week apart during the three weeks immediately preceding the annual canvass. The first dealt with the principles of the plan. The second suggested a minimum scale of giving to the church on the basis of weekly income. The third showed how easily the budget could be met if every family cooperated according to the minimum scale.

The immediate results of the financial plan have been highly gratifying. The number of families pledging was increased by 25%. The actual pledges for the year ran six hundred and fifty dollars beyond those of the previous year. The analysis of expected expenses, and expected income on the basis of receipts for the previous year, showed income assured to cover a budget equal to that of the previous

year, and enough more to warrant the church in voting a two hundred dollar advance in salary.

The bulletins used in the canvass speak for themselves better than any description of them can do. The "Share" plan is a workable one. The writer has tried it out in three different parishes of three distinct types, each time with a decided advance in pledges. The suggested minimum scale of giving according to weekly income had commended

itself to many people for the fact that it recognizes the principle so often overlooked that any fair plan of systematic giving must be based upon the proportion which families have beyond a fair standard of living, rather than upon the proportion of the total income. The Duplex Envelope Company, for instance, fails wholly to recognize this principle when it suggests a 2 per cent contribution from a person with a income of \$100 per year, and a contribution of only 6% per cent for a person with an income of \$2,000, while the person whose salary is \$1,000 is asked to give 4% per cent. It is our contention that until a family has an income of at least \$20 per week, the church should ask of them little more than an

Supplement to Bulletin No. 3

The Pledge-Card which will be used in the Every-Member Canvass, March 21-28 will be like that which appears below. Please study it carefully, and ask the canvasser about anything which you do not fully understand.

EVERY-MEMBER CANVASS PLEDGE CARD for Work of the LOCAL Church

As an expression of my sincere interest in the work of the First Methodist Church in Amesbury, and in consideration of other pledges, I hereby subscribe _____ shares, or _____ per week, month, year, for the year 1937-8.

I understand that

1 Share equals

{ 25 cents per week, for at least 50 weeks.
\$1.00 per month for 12 months.
\$12.00 per year.

Section _____

Unit _____

Canvasser _____

Name _____

Address _____

METHODIST MILLION FELLOWSHIP PLEDGE

As an expression of my sincere interest in the Missionary Work of Methodism around the World, and in consideration of other pledges, I promise to give, through the Methodist Church of Amesbury _____ shares, or _____ per week, month, year, to the Methodist Million Fellowship Movement for the year 1937-8.

I understand that

1 Share equals

{ 25 cents per week, for at least 50 weeks.
\$1.00 per month for 12 months.
\$12.00 per year.

Section _____

Unit _____

Canvasser _____

Name _____

Address _____

"acknowledgment" of their stewardship, whereas the percentage of giving should rise very rapidly after the minimum for an average standard of living is attained. The words of Jesus regarding the giving of the Rich Men and the Widow, in which her giving was so highly praised, are significant: "They (the rich men) all gave out of what they had to spare (income beyond the need for a decent standard of living), while she in her want has put in all the living that she had (income to make up the standard of living)."

Since the experiment at First Church was carried out, the bulletin materials have been used in at least one other church, where, significantly enough, the pastor has reported an increase in pledges amounting to \$650 per year, the same amount as the increase at First Church.

The bulletins are almost wholly informational, rather than "inspirational." Reliance is placed upon the winning power of facts, fairly and fully presented. The results seem to warrant the statement that "sharing lifts the load."

Bulletin No. 1

METHODIST PEOPLE OF AMESBURY

The Methodist Church of Amesbury proposes a NEW DEAL

in

Meeting the Expenses of the Church

THE PLAN

1. Every family is to be informed what amount must be raised if Methodism is to "carry on" respectably as a Christian Church.

2. Every family is to be advised what is considered a fair minimum share for a family on any income to give to the church.

3. Every family is to be asked, during the week of March 21-28 to indicate just what part of the load the family will promise to carry during the next twelve months.

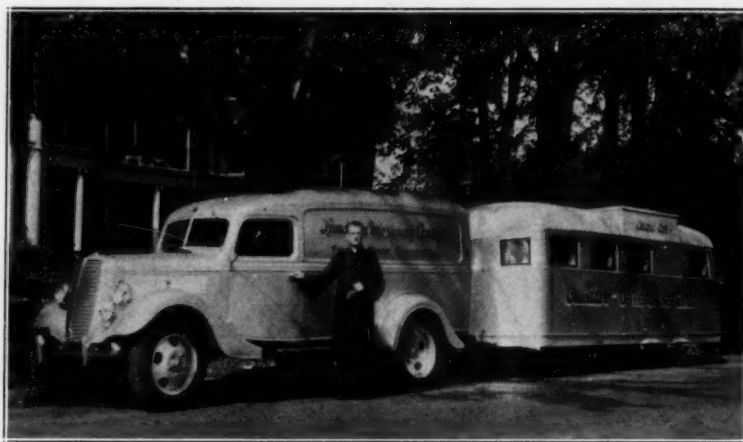
4. When the returns from the canvass are all in, a final budget will be drawn which will come within the income which may be anticipated from all sources.

5. A complete balance sheet will be presented to the Official Board the first of each month, showing just how the church finances stand to date, and what the condition promises to be at the end of the year.

6. Every effort will be made to balance the budget at the end of each quarter-year, so as to avoid, so far as possible, the customary Deficiency Drive at the end of the year, and perhaps eliminate it altogether.

7. The church proposes that A PLEDGE OF OR GIFT OF 25c per week for at least 50 weeks, \$1.00 per month for 12 months, \$12.00 per year for 1 year shall equal 1 SHARE of the BUDGET.

8. The church asks that each salaried person in the family consider how many



Priest Uses Trailer for Mission

Into the hinterland of China Father Christopher Sullivan, tall, smiling, benign priest is planning to take a trailer mission next spring, the first trailer to penetrate China.

The trailer mission is an elaborately decorated trailer, designed specially for him by Covered Wagon Co., trailer manufacturers. It is equipped with an altar, loud-speaking system, dispensary, small kitchen, ice box, toilet, electric lights, writing desk and chairs. One whose side of the trailer folds downward to reveal the altar. The trailer side becomes a platform when Father Sullivan conducts masses. The trailer and the truck which pulls it are painted a silver aluminum. The trailer has a steel and plywood casing and a sturdy undercarriage with tandem wheels to provide better traction, especially over the deep ruts one expects

to find in China.

Father Sullivan said he will travel 20,000 miles a year in Shansi Province with his trailer, preaching the gospel of his faith and administering to the sick and ailing. The 33-year-old trailer priest, who is a native of Newark, New Jersey, returned to this country seven months ago to raise funds for his traveling mission. He has been touring throughout the United States contacting Catholic clergymen and is taking the trailer mission on a trip across the United States before embarking for the Orient.

In China the traveling mission will carry a crew of five. In addition to two priests there will be a cook, an infirmarium to care for the sick, a catechist to instruct in Catholic doctrine, and a driver mechanic. The trailer has a small rear room with a grilled door which may be used as a confessional.

shares he or she can and will subscribe to the expenses of the church for 1937-38.

YOUR CHURCH NEEDS:

Three Hundred SHARES for Local Church Work, Fifty Shares for Work Around the World

OUR AIMS

1. The income of every earning person in the family "shared" with God.
2. Every family doing at least its "share."
3. Three hundred shares subscribed for local church work by Easter Sunday.
4. Fifty shares subscribed for work around the world.

WILL YOU DO YOUR SHARE?

Watch for Bulletin No. 2

Bulletin No. 2

METHODIST PEOPLE OF AMESBURY

More Information About the NEW DEAL

For Meeting Expenses of the Church

THE PROBLEM

A few less than two hundred families in Amesbury claim the First Methodist Church of Amesbury as their church home. How much of a load does each family need to carry on local church expenses if the three hundred shares needed for 1937-38 are subscribed?

FAMILY INCOMES

A conservative estimate of incomes in the church (total incomes from all earning persons in the family) suggests the following as a fair estimate of the distribution of family incomes:

- 75 families on incomes of less than \$25 per week.
- 100 families on incomes of \$25-\$40 per week.
- 20 families on incomes of \$40-\$60 per week.
- 5 families on incomes of \$60-\$100 per week.

WHAT IS A REASONABLE AND FAIR WEEKLY GIFT TO THE CHURCH IN THE LIGHT OF ONE'S INCOME?

Principles on Which the Table Is Based

1. Those who believe in the Church as the instrument of God for establishing a Kingdom of Brotherhood on earth, and for interpreting to men how to live so as to please God will see that some regular giving to the church is only a fitting acknowledgment that they recognize God as Lord and Master of all things.

2. Everyone who expects the Christian Church to be available to him or his family in hours of need, will see that it is only fair for the Church to expect him and his family to give something for the support of that church.

3. Until a family, as a whole, has a so-called "living-wage" or income

enough to maintain a reasonable standard of living, the margin from which they can give to the Church is small. The Church should expect some pledge from these, but a gift which will be not only smaller in size, but smaller in percentage, than the gift from people on higher salaries.

4. Since the margin above the cost of maintaining a common standard of living increases rapidly after incomes reach \$20-\$25 per week, or \$1,000-\$1,200 per year, the percentage which the gift to the Church bears to the salary may be expected to increase rapidly also.

SUGGESTED SCALE OF GIVING TO THE CHURCH ON BASIS OF WEEKLY INCOME

(The majority of those who now support the Church are giving on a scale far in advance of the one suggested here, and they will need to continue to do so if the budget is met. The percentages here are not to be considered the largest load which families will wish to carry, but rather the smallest on which the work can be carried on.)

Incomes from \$15-\$18 per week—Fifteen cents per week—(less than 1 per cent).

Incomes from \$18-\$20 per week—Twenty cents per week—(less than 1 per cent).

Incomes from \$20-\$25 per week—Twenty-five cents per week—(not over 1 per cent).

Incomes from \$25-\$35 per week—Fifty cents per week—(1 to 2 per cent).

Incomes from \$35-\$40 per week—Seventy-five cents per week—(around 2 per cent).

Incomes from \$40-\$50 per week—One dollar per week—(not over 2 per cent).

Incomes from \$50-\$60 per week—One dollar and a half per week—(2 to 3 per cent).

Incomes from \$60-\$75 per week—Two dollars per week—(less than 3 per cent).

Incomes from \$75-\$100 per week—Three dollars per week—(not over 3 per cent).

EVERY MEMBER CANVASS— MARCH 21-28

Aims

1. Every income of every salaried person "shared" with God.
2. Every family doing at least its "share."

A PLEDGE OF 25 cents per week or \$1.00 per month or \$12.00 per year EQUALS ONE SHARE.

3. Three hundred shares subscribed for the work of the local church by Easter Sunday.

4. Fifty shares subscribed for Christian work around the world.

WILL YOU DO YOUR SHARE?

Bulletin No. 3

**METHODIST PEOPLE OF
AMESBURY**

**Final Information
about the
NEW DEAL**

for

Meeting the Expenses of the Church

Do You Remember

that the Church this year is calling a pledge of 25 cents per week, \$1.00

(Turn to page 132)

Sprouting Sermons

By Elisha A. King*

The best sermons do not happen; they grow. Dr. King discusses one way of watering the sprouts and keeping them growing to maturity.



In our garden at Miami Beach we have several boxes of prepared earth where seeds and cuttings are placed at various times until they are sufficiently developed to be placed in the garden proper. From these boxes have come many beautiful flowers and shrubs. I might call these devices "sprouting boxes."

From this experience has come a device for gathering material, ideas and plans for sermons and addresses. The mechanical part is simple for it is a loose-leafed notebook, pocket size. It has outgrown its covers and now is bound by strong string through the three eye holes. As I write, here in the North Carolina mountains, it lies on an improvised desk consisting of a board laid across the arms of a comfortable chair.

The title page reads as follows:

SPROUTING SERMONS

Ideas for Sermons and Addresses
1933-1937

Plans, Methods, Etc.
COMMUNITY CHURCH

This, of course is not by any means a brand new idea, but I find this notebook of so much value to me, I desire to share it with other ministers, especially the younger men.

I have taken this little book on my vacations since 1933. During this period I have had the privilege of reading two daily newspapers and several religious journals supplied by my host, and from these have culled many an idea. There are many religious conferences held in this Western North Carolina mountain area and one of the newspapers reports many of the addresses. From these I gather many suggestions that go down into my notebook. I also go into the city of Asheville and browse among the book stores and visit the great Sordley reference library, then to Blue Ridge where there is a splendid book store sponsored by the Y. M. C. A. summer college. Whatever strikes my fancy in the way of new books, ideas or embryonic plans goes down into my book.

I carry the little volume to conferences, ministers' convocations and regional gatherings, and it is remarkable what "seed-thoughts" one can pick up.

Sometimes while sitting in conference, or even in my big chair here on the porch of our log cabin, the subject of a sermon rolls up from the subconscious mind and into the book it goes. I have had some really wonderful ideas surge up in my mind that way and I have said to myself, "I'll make a note of that later," but the whole thing evaporized into thin air and was lost to me forever. Now I try to get it down into my notebook.

I carried this book during a cruise of the Mediterranean Sea, to Egypt, Palestine, etc., and I am glad indeed that I had this little book with me. One illustration will suffice. In Granada, Spain, we visited the Alhambra. While walking from one building to another across a cluttered and unattractive yard one of the tourists said, "If the Moors cared so much for beauty why did they have such ugly exteriors?" The guide replied, "They were chiefly interested in having the inside of their dwellings as beautiful and comfortable as possible." Immediately there flashed across my mind the Scripture, "The King's daughter is all glorious within."

As soon as possible I made a note of that. Then I purchased a set of photographs of all the interiors of the buildings and gardens. Later I had them made into exquisite colored lantern slides! This gives me material for an illustrated sermon. I find, now, in this little book at the top of the page where the first impulse was recorded in this phrase, "The Beauty of the Inner Life." This book now has 234 pages and grows richer each year.

Last summer I attended the World's Sunday School Convention at Oslo, Norway, and afterwards toured southern Europe. My little book continued to catch and record many, many things that would have faded from my mind. I do not use the book as a diary, but for recording ideas, suggestions, rare and useful books, pictures and statuary of importance to my preaching. This is of vital importance for I use all of this material over the radio. I have been speaking continuously (except for vacation periods) for twelve years. I find it necessary to furnish my mind with material for this double service of pulpit and radio. (I speak from the studio, making two separate mediums for ex-

*Minister, The Community Church, Miami Beach, Florida.

pression.)

There are times when my mind seems to be devoid of creative power, and I find great stimulation in taking this little book of "Sprouting Sermons" from my library. As I turn the pages my memory is energized and I begin to think, and how thankful I am for this little volume of seed-thoughts.

Sharing Lifts the Load

(From page 131)

per month, or \$12.00 per year one share of the budget?
that 300 shares are needed for the local church work, and 50 shares for work of Christ around the world?
that there are almost 200 families in Amesbury who, as Methodists, would naturally be expected to help lift this load?
that Bulletin No. 2 suggested a scale of giving so low that every family can have a part?

Study This Simple Problem in Arithmetic!

How much income will the church have next year if every family carries the small load suggested in the last bulletin, and no family does more than that?

35 families with incomes below \$18 per week, giving ½ share (50 cents per month, \$6 per year) will give a total of-----	\$210
40 families with incomes from \$18-\$24 per week, giving 1 share (25 cents per week, \$1 per month, or \$12 per year) will give a total of-----	480
60 families with incomes from \$25-\$34 per week, giving 1½ shares (\$1.50 per month, \$18 per year) will give a total of-----	1080
50 families with incomes from \$35-49 per week, giving 2 shares (50 cents per week, \$2.00 per month, \$24 per year) will give a total of-----	1200
10 families with incomes from \$50-\$75 per week, giving 4 shares (\$1 per week, \$4 per month, \$48 per year) will give a total of-----	480
5 families with incomes from \$75-\$100 per week, giving 8 shares (\$2 per week, \$8 per month, \$96 per year) will give a total of-----	480
200 families giving on the suggested basis will give a total of 327½ shares or-----	\$3930

But Note Carefully:

The total load is now being carried by not more than 100 families! This means that many are giving, and must continue to give, twice and three times the amount suggested in comparison to their incomes.

At least sixty shares at \$12 per year are needed in new Gifts.

Will you carry one or more of these for the coming year?

Every-Member Canvass—
Sunday, March 21—Sunday, March 28

Yours for a good church year,

THE FINANCE COMMITTEE,
First Methodist Church.

Character Before Decorations

A Talk to Boys

By H. L. Williams

"NOW that the team is organized we must plan to get some uniforms," said Ray.

"It is much more important to get on the floor and build up some winning passes and plays," said Dan.

The boys of the class had come together seven strong to discuss the formation of a basketball team. A league was being organized in the community and preliminaries for membership would soon be held. Most of the boys were very keen to get into the teams. But few had had actual experience.

The boys who differed on the point of uniforms represented different thinking groups. One sees in the team activities a chance to wear an attractive uniform; the other puts the skill and practice first, the uniforms to follow as a matter of course. Ray belonged to the group which would put badges and decorations ahead of real character.

Boys and girls are not the only ones who are affected with this "decorative" point of view. Many men who play golf start in by buying a complete out-

fit, clothing and sticks, even before they learn the rules of the game. Many brides insist on having all the kitchen equipment before they know whether or not they can prepare the most simple dishes. And there are thousands of people who wish all of the decorations of good reputation without waiting to earn such decorations by honest and constructive living.

There is a rather amusing sequel to this little controversy of Ray and Dan.

The team did vote to buy uniforms. Measurements were taken and the order was sent to a supply house. But before the completed uniforms came the preliminary games had been played and their team eliminated. They still had the uniforms but no games to play.

How much wiser would the class been to have followed the suggestion of Dan. Put first emphasis on the playing. Then when the team had won a place in the league uniforms could have been secured. Actual achievement should come before decoration.

Improved Hearing

(From page 126)

furnish architects with technical advice. Echoes and reverberations can now be measured and controlled in advance of construction. *Church Management* will be glad to furnish a list of these materials upon request.

4. The walls should be sufficiently sound proof to exclude outside noise. This is hard to achieve in any church and quite impossible in city churches located on main thoroughfares, especially in the summer season. Street car, bus and automobile noises distract the attention of the congregation and make it difficult for the preacher to make himself heard.

One out of every ten persons has defective hearing. Some of them attend church regularly. They hear but little of the spoken word, but they can follow the Order of Service and participate in the singing and, in the liturgical churches, the prayers and Scripture lessons. Others, feeling that attendance is futile, stay away. To meet this difficulty deaf aids are now used in many churches.

The equipment consists of a microphone, an amplifier, operated either from batteries or from the electric circuit, and ear-pieces for communicating the amplified sound to the ear. These

are placed in the pews where the deaf attendants sit. They are mounted on lorgnette handles or on headpieces. The sound intensity can be adjusted to suit the listener. No special technique is required on the part of the preacher. Portable systems are available.

KEEP A SENSE OF HUMOR

I was entertained in an English clergyman's home two summers ago. I was prepared to discuss philosophy with him, but was kept from it by his insistence upon doing sleight-of-hand tricks for a solid hour. I went home abashed. If life is a struggle, we need to play. We must have a sense of humor. William Howard Taft was famous for his chuckle. His chuckle revealed a rich good humor; and the world knows he needed it. After his Presidency in Washington he became a professor of law at Yale. One fine morning the very corpulent professor walked past some student dormitories. Three happy students, looking from a high window, decided to speak familiarly to the dignitary below. One of them cupped his hands and called: "Hello, Bill." The former President entered at once into the fun, turned, looked up, and waving his hand, replied, "Hello-o." The four were fast friends from that moment. A big man had a sense of humor. Life may be a struggle, but we may make it long and triumphant when we keep a sense of humor and cultivate the habit of play. From *Born for Victory* by Albert Buckner Coe; Harper & Brothers.

A Night in Bethlehem

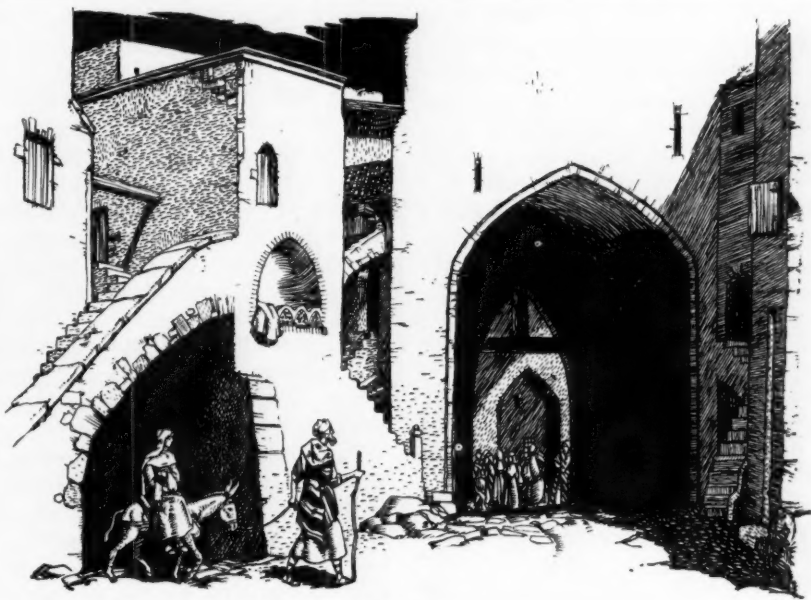
By Benjamin F. Schwartz*

IT WAS hard work goading our stubborn donkeys through the traffic of the Jerusalem streets. Of all the living creatures in the city, only the camels and donkeys were calm. Every other living thing was nervous; motor horns were honking, motors were racing even when the cars came to a temporary halt, as though nervous fingers fidgeted with the controls and nervous feet were on the accelerators. And well they might be, for only Jewish taxis were running, and these under constant fear of violence. The Arab automobiles, except for the few that had special permits from the committee, were all on strike. These were decorated with special markings, so that patriotic Arabs might not mistake them for strikebreakers and direct their reprisals in that direction. And, of course, there were the inevitable army lorries patrolling the streets and highways in pairs, their backs bristling with rifles and machine guns.

Donkeys, taxis, strike-committee autos and motor lorries as well had to thread their way in and out of the barbed-wire barricades that were set along the streets with only well-guarded narrow passageways between. Each person was prepared to submit to a periodic search for concealed weapons.

We urged our donkeys forward, trying to imitate the unearthly "arrumph" of the Arab muleteer who trotted behind us. It was just after lunch, and we knew that curfew would be on at seven. It would be a fine or imprisonment for anyone caught out on the streets, after that time, and we feared the sights of Bethlehem, which we had set out to visit, might prove so interesting that we would overstay our time limit.

I hugged my overnight bag gratefully, however, as we threaded our way over the partially constructed street near the railway station. For I knew that, no matter how late the others might linger in Bethlehem, I alone would not have to run the risk of violating Jerusalem curfew. I had been singled out by our guide to be his guest this night in Bethlehem. He had regretfully explained that he was making repairs upon his Jerusalem residence and had taken up temporary



THE HOLY FAMILY ENTER BETHLEHEM

Illustration by Robert Lawson from
W. R. Bowie's "The Story of Jesus."
Charles Scribner's Sons

quarters in Bethlehem for his wife and two children. Since his father-in-law lived there, too, his wife felt more at home and was safer from danger, but just then his meager household appointments limited him to one guest, so he could not include all of us in the invitation. He was most abject in his apologies for this situation.

I promised to keep a full and accurate record of events for the benefit of my traveling companions. Detailed instructions were given me freely as we jogged past the well of the Magi and Rachel's Tomb and finally up the slope through the old city to the welcome shade of the Church of the Nativity. That was the beginning of one of the most interesting episodes in my whole life. First our party followed the groove of tourist experience: the ritual of the Nativity with all the elaborate embellishments that Oriental imagination can add—the canopy of shrouded lamps in the Church of the Nativity, the damp grottoes that have to be explored with candles to where the star in the pavement marks the supposed spot where our Lord was born; the Milk Grotto; the cave of St. Jerome, where this scholarly monk translated the Bible into Latin. The lectures, like the journey itself, are stereotyped and slightly mechanical. Then one runs

the gamut of the shops with disastrous results both to his peace of mind and to his cash reserves.

After my friends had departed for Jerusalem I began to see the real Bethlehem. With my friend, the guide, Abdullah A. Sahhar, I set out for the countryside. We turned into a court from which we could see a superb view and sat down on an old stone. There, in the quiet of the early evening, we were just human beings, a bit weary, perhaps, but free to see Bethlehem as she is.

At our feet lay the Field of the Shepherds. Heaven seemed very close to earth just here. The stars came out one by one and spread themselves like a protecting blanket over the silent little town. The Milky Way seemed like the jeweled path of the long-ago bearers of good tidings, so near that their song might be that whisper of the night wind. The arched canopy hung intimately over us; neither spoke, but we shared the self-same reverent feeling. We thought of another native of this place whose soul must have caught the spell of its beautiful evening skies.

As we remembered him we were sure that there is no finer interpretation of the spell of Bethlehem's night sky than the words of David. Who can doubt that he first heard them whispered by

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**This article originally appeared in "The Epworth Herald." Author and publisher appreciate the permission of that journal to permit its reproduction here.

the stars?

"When I consider thy heavens, the work of thy fingers,

The moon and the stars, which thou hast ordained:

What is man that thou art mindful of him?

And the son of man that thou visitest him?"

(Psalm 8. 3, 4.)

We were given the privilege of visiting a Bethlehem home of the poorer class and the courtyard of an inn. The courtyard was dark, as it might have been the night Joseph and Mary sought in vain for a comfortable room and found none. To our right there was a door, with three steps and a narrow landing leading up to it. Above the door was a curious cylinder built out in such a way that the innkeeper could look directly down upon the head of anyone who knocked.

Our Occidental idea of hospitality has made us, however, unduly critical of the stable as a makeshift lodging and of the manger as a cradle for a new-born babe. The innkeeper was no cruel monster who turned Mary out in the time of her visitation; rather he was undoubtedly a kindly man who did the best he could in an awkward situation.

The stable was an intimate part of the humble Bethlehem home which we visited. Mr. Sahhar knocked persistently at the wide, low door, and we were finally rewarded by having the door opened by a woman in typical Bethlehem garb, a black dress with full loose flowing skirt. After she learned what was wanted she graciously permitted us to enter while she explained that she had been busy winnowing grain on her floor and had not heard at first our knock.

As our eyes became accustomed to the dim light we made out the curious arrangement of the interior of the house. Directly inside and on the same level with the door was a platform about four feet square, a part of the solid rock out of which the foundation and first floor of the house were hewn. By going straight ahead one would have to go down a slight incline into a space much like a shallow cave—just large enough to accommodate two or three donkeys who could feed out of a manger hollowed out of the solid rock to the left of the door. This manger was simply a shallow, circular basin about as large as an ordinary foot tub into which hay and grain might be placed for the donkey. Lined with hay it would have made an ideal cradle, just the right size for a new-born child.

To the right of the door a short flight of steps had been cut in the rock to make an approach to the living room.

The floor of this room was nothing more than the flat top of the rock itself, and it extended well over the stable, forming an unprotected open ledge which might have been rather dangerous for the small children of the family, of whom there seemed to be several. Perhaps an occasional tumble over the ledge onto the back of the donkeys in the stable was a part of their daily games. At any rate here was the stable, intimately related to the house with the animals an accepted part of the household. A large jar in a niche in the wall and several sacks of newly winnowed grain were the only articles of furniture in the bare room. There was no stove. There were no tables or chairs; the family sat on the floor when they ate their meals. The cooking was done in a brazier just outside the combination door and window that opened onto a sort of balcony, where there were several scrawny chickens scratching in the dust.

The home to which I was invited for my evening meal was of a different nature. The host, my friend's father-in-law, was a judge advocate of Bethlehem, a Christian Syrian who spoke no English but who, as Mr. Sahhar said, wished "to spread his face" for me. This he did from the moment I arrived at his hospitable doorstep until I bade him a regretful farewell after breakfast the next day. First, a try with some glasses filled with delicious pomegranate cider was set before me. Then I was shown the family heirlooms and caught a glimpse of the social and military standing of my host. The Arab cause was carefully explained to me, with Mr. Sahhar acting as interpreter.

Then dinner was announced. We sat at a square table with room for eight—two on a side. But I, being the guest, was given one whole side to myself. The table groaned under a load of heaped-up platters of meat patties, string beans, French fried potatoes, tomato and cucumber salad, apricot preserves, fresh fruit, and bread.

After we had returned thanks I made the mistake of taking onto my plate a small helping of the food. My host expostulated, reached over and literally heaped my plate. His son-in-law explained that they have an Arab proverb which says, "If you are in the house of your friend you must eat heartily that your friend may be happy to see you eat; and if you are in the house of your enemy you must also eat heartily that your enemy may suffer from the loss of so much good food." I countered with this: "We also have an American proverb that one must not eat one's friend out of house and home." We had a merry time.

Later coffee was served in the living

room, which was furnished much like any such room in an American or European home. We talked of many things, my host and I: old traditions about the Cross, a sliver of which he insisted was encased in the tiny metal cross he wore about his neck. He would lay down his life, he said, rather than part with this treasure.

And, of course: the strike. I must tell the people of America the Arabian side. These patriots were quite sure America was in sympathy with their fight for liberty. The soup kitchens in Jerusalem, the financial loss through the stopping of business, the voluntary contributions that were made to the strike until even the wealthiest citizens were becoming poor—all this was a part of the picture.

Just before we went to our lodging a dish of the most delicious confection was brought in and our host proudly claimed the credit of having made it with his own hands. It was a white substance something like taffy and was called, rather inelegantly, "girls' hair." Our expressions of pleasure delighted the cook.

Our bedroom was in another building, a sort of inn. To reach it we took a walk out under the stars and down a well-lighted, modern street. Then we went up two flights of stairs and found ourselves on a flat roof with a number of rooms built along one side in a series of penthouses. Each of these seemed to be occupied by a separate family, and each had a separate part of the roof fenced off for exclusive occupancy. There were also several lean-to kitchens with sheetiron roofs where cooking and washing could be done. Soon my bed was ready, and I found myself enjoying a most comfortable night in a clean, cool bed.

The brilliant sunshine awakened me at six o'clock the next morning and I hurried to dress and greet the new day from the house-top. I opened my New Testament and read again the story of Peter at Joppa. Then I glanced down into the hollow square that formed the middle of the house and discovered that I had slept in the same house with a goat and two donkeys without even knowing it.

Such was my unforgettable night in Bethlehem.

Do you use a camera? Costs too much? Read the article in the forthcoming January issue of *Church Management* entitled "Pictures You Can Afford." It will give you ideas for personal hobby and, also, church programs.

Italian Fascism

By William L. Ludlow

This is the third paper in Professor Ludlow's "Minister's Social Primer." These factual articles are intended to help ministers properly appraise the great world movements of the present day.

Next month he will write on "German National Socialism."

THE Kingdom of Italy has always occupied the weakest position of the Great Powers in Europe. Many foreign writers have characterized it as a second-rate state with aspirations beyond its capacities. Poor in resources and with an ever-increasing population, Italy has, since 1870, been pulling alternately in two directions by two sets of ambitions which are irreconcilable. She has desired to obtain Italia Irredenta and to create an African empire. In most of her bargainings with foreign countries, Italy has met failure and frustration. After being promised a share of the spoils in the World War by Treaty of London, Italy left the Triple Alliance and joined the Allies. This was done with considerable internal dissension. When peace came, Italy found her share of war spoils to be thwarted by Wilsonian idealism, by the Serbian annexationist aspirations in the Adriatic, and by the French and British reluctance to permit her to dominate the Mediterranean. When the national debt began to increase rapidly, when taxes and prices were rising so fast that wages and other incomes could not keep pace and when the ardent nationalists of Italy were convinced that the thousands who had lost their lives in the war had died in vain, we find that the Italian government was being subjected to attacks which were more far-reaching than simply opposition to the ministry in power. The attacks were upon the very governmental principles and structure of the Italian state. What was this governmental structure which Italy possessed before the coming of Mussolini?

While the constitution of today is to be found in the practices of Mussolini, Italy's constitution is in theory, at least, the Statuto of 1848. In that year the state of Piedmont was granted by its king, Charles Albert, a constitution which was a mere documentary nucleus to which subsequent enactments of Parliament and political and administrative practices were added from time to time. The result was that the constitution was more like the British than the American or French constitutions. When Italy became a united Kingdom in 1861, she

continued to make the Statuto of 1848 the basis of her state. The legislative powers were to be exercised jointly by the King and two chambers. The senate was appointed for life by the king from among twenty-one specified categories, principally former deputies and wealthy taxpayers. The lower chamber, Chamber of Deputies, was elected on a very narrow franchise from single-member districts and could be dissolved by the crown. The Prime Minister was appointed by the King. Although the cabinets enjoyed a large ordinance power, they were as a rule very unstable. With the courts lacking in centralization and the rise of many political parties in Italy, it is little wonder that this type of government could cope with the tremendous economic and social problems which arose after the World War.

The rise of Fascism to power is very closely associated with the personality of Benito Mussolini. In his article on Fascism in the Italian encyclopedia, Mussolini refers to his career as a socialist from 1904 to 1914. Born in 1883 near Forli in the Romagna, the son of a blacksmith and school-teacher mother, he early became a believer in "direct action" intelligently applied violence. Before he was 25 years old he was excluded from Switzerland, France, and Austria and soon had to serve a prison term in Italy for subversive propaganda activity in opposition to the war with

Turkey in 1912-1913. In his autobiography Mussolini reveals his interest in journalism and how it brought him political success. By 1912 he had won his way to the editorship of the official Socialist party organ, the daily "Avanti." When the World War broke out in 1914, Mussolini, at first, denounced it as a capitalist enterprise, but later reversed his position and as a result severed his connections with the Italian Socialist party and its paper. With the aid of French money Mussolini founded in Milan his newspaper, the "Popolo d'Italia." In his autobiography he considers it his "most cherished child" and says, "It was only through it, small as was its beginning, that I was able to win all the battles of my political life." When Italy declared war against Austria in May, 1915, he declared that it was "a holy war." In that year he organized the "Fasci d'Azione Rivoluzionaria" to strive for the intervention in war on the side of Allies.

Fasci Di Combattimento

After the war Mussolini was afraid that the purposes for which he had fought would be lost. On March 19, 1919, he organized at Milan a group of hundred and five men who elected him leader of his Fasci di Combattimento. His aim was to sing the praises of war, to demand annexation of Fiume and Dalmatia, to renovate the social order and to establish a new political regime of the war veterans. In the elections of 1919, the Fascists were unsuccessful. Mussolini himself was defeated. From 1919 to 1921, Fascism was an anti-party movement of war veterans. They chose as their symbol, the emblem of the government of Rome, the bundle of

RIISING PRICES AND WAGE COSTS



Each coin represents 1/2 of 1% increase from January, 1935, to January, 1937.

American workingmen find that they have profited little by rising prices, according to this analysis by the American Federation of Labor. Inflation seldom helps the lower income classes.

rods bound around the lictor's ax. The Latin word is *fascis*, from which the Italian derivation, Fascist, is taken,

Paradoxical as it may seem, in April, 1919, the Milan Fascists used force against a large group of strikers and then destroyed the printing plant of the Socialist paper, "*Avanti*," which Mussolini, at one time, had edited. During 1919 and 1920 there were strikes and civil strife throughout Italy. The government did not interfere either because it was too weak, or because by intervening it feared that it would encourage a civil war. In the elections of 1921 thirty-five Fascists, including Mussolini, were elected to the Chamber of Deputies. It was during this year, 1921, that the National Fascist party was formally founded at a convention of Fascists bands in Rome. Armed bands, or *squadras*, were organized the previous year and it was thought that the time had now come for formal organization and recognition. It was at this convention of the party in 1921 that the Fascist militia was organized.

In the summer of 1922, the Fascists were offered subordinate positions in the cabinet but Mussolini refused on the ground that he could not "come into a government through the service entrance." He said he would not sacrifice his aims for a "miserable dish of ministerial lentils." In his speech on September 20, 1922, at Udine, he declared, "Our program is simple: we wish to govern Italy. They ask us for programs, but there are already too many. It is not programs that are wanting for the salvation of Italy, but men and will power." Mussolini could take such an independent attitude, for he formed a middle group between two large and strong parties. The Socialist groups had succeeded in a large measure to win converts while the Catholic Popular party which was organized in 1919 was gaining in political strength through the able leadership of Don Sturzo.

An event of great importance, to Fascist historians, took place in October, 1922. At the congress of the party held at Naples on October 24, 1922, it was agreed that the time had come for direct action. Mussolini called together the Central Committee of the *Fasci Italiani di Combattimento* and outlined in the greatest detail their plan which was to lead the black shirts triumphantly along the sacred roads to Rome. No doubt this march was a calm affair. The Fascists, however, regard it, as does Mussolini himself, as the most unique revolution in history. "It was," wrote Mussolini, "different from any other revolution in its capacity to re-enter with deliberate intent, legal, established traditions and forms." Two days after the March Mussolini, who

did not take part in it but remained at Milan, was asked to form a new cabinet. There were four Fascists, two Liberals, two Social Democrats, two *Popolari*, one Democrat, and one Nationalist. The psychological effect of this march—for that is its real importance—was such that those who were selected for membership in the cabinet found it difficult to follow their respective party aims.

The next year, 1923, it was suggested that the electoral law be changed so that the party list polling the greatest number of votes—providing the party polled twenty-five per cent of election—would receive two-thirds of the membership in Chamber of Deputies. This law was used in elections of 1924 to the advantage of the Fascist party. The crisis which tested the party occurred in June, 1924. The Socialists had charged that the Fascists were using force in the election of 1924. Matteotti, a Socialist and a member of Chamber of Deputies, disappeared from Rome and his body was found several weeks later. He had actively opposed the measures of Fascism. Five Fascists were brought to trial but two were acquitted and three were imprisoned only to be released after serving two months of their sentence. On January 3, 1925, Mussolini publicly accepted the responsibility for all acts done in his own as well as the Fascist name. It is the opinion of competent observers that at no time in its history was the Fascist government in such grave danger of downfall as in the summer and autumn of 1924.

During the early part of 1925, it was clear that the Fascist government was frankly and openly a dictatorship. Like Napoleon the first, Mussolini studied out each point for action. His relationship to the monarchy, constitution, and the church was among a few of the problems which he successfully answered so that the future of his dictatorship would be secure. Mussolini concluded that he would be loyal to the king but he had a different view of the constitution. "We must violate the Statute," he said. "Are we dealing with archaeology or with politics?" he again asked. "Constitutions are but instruments resulting from given historical conditions, which undergo birth, development and decline." As a result of this kind of reasoning, Mussolini legalized his position constitutionally by having a law passed in December, 1925, which made him the "Head of the Government." Alfredo Rocco, Minister of Justice, in presenting the law to the Chamber of Deputies pointed out that it made the Prime Minister above the cabinet. It is very significant that there is no mention of cabinet responsibility to the Chamber or Parliament.

In January, 1926, the powers of the Prime Minister were again broadened when a law was passed giving him the power to promulgate decrees having the force of law. The Statute had provided for the legislative power to be vested in the King and the two chambers, but we see how gradually the constitution was being changed. During 1925 and 1926 laws were decreed concerning public safety. They threatened confiscation of property for Italians who were disloyal to the government. Italians both in Italy and in foreign countries were included in these measures.

The decree of November 6, 1926, which covered all aspects of the question of public safety, provided that every citizen must be in possession of an identification card. According to Fascist theory, no groups or organizations, whether political or economic, can exist outside the framework of the state. The law of November 26, 1925, directed primarily against Freemasonry, provided that all groups must have their charters, internal regulations, list of members and activities, and any other information, which may be requested by the authorities of the state, filed with the government. The establishment of the special tribunal for the defense of the state by the law of November 25, 1926, had for its purpose the trial of those persons arrested for political crimes. No appeal can be made from these decisions of the Special Tribunal. The laws of the press have been so rigorously applied that the finances of independent newspapers have not been able to compete with the larger Fascist press. The result has been a gradual selling out to Fascist interests. The paper, founded by Mussolini in 1914, is now considered the mouthpiece of the government. A decree issued in 1928, provided that each newspaper must have a director approved and responsible directly to the government.

In 1928, a change was made in the election of members to the Chamber of Deputies. The law provided that the nation would be one large district. Eight hundred candidates are to be designated by Fascist syndicates which are like trades-unions or chambers of commerce in our country. The other two hundred are nominated by other organizations of national importance such as veterans of the World War. The Grand Council, which is the highest body of authority in the Fascist party, and since 1928, a part of the corporate structure of the state, is empowered by this law to reduce this list of thousand nominees to four hundred and to add any names which may be omitted. This list of four hundred is then presented to the electorate. Only a positive

or negative vote on the entire list is permitted. This law of 1928 provides suffrage for all male citizens over 21 or 18 if married or widower with children who qualify under one of the four following categories: (1) pay dues to Fascist syndicate, (2) pay 100 lire in direct taxes or own government bonds to value of 500 lire, (3) be government employee, or (4) be a clergyman of Roman Catholic Church or some other church recognized by the government.

Early Freedom

The Fascist party in Italy, in its early organization, was given a good deal of democratic freedom. Local bands or fasci were free to do anything they thought right. The supreme authority in the party was the annual representative gathering of the party congress. In 1923, the Fascist Grand Council was organized simply as a consultative body for the leaders of the party. The new party constitution of 1926 swept away all democratic features and in 1928 and 1929 acts were passed making the Fascist party an agency of government. The party statute, as amended in 1929, provides that persons admitted to the party must take the following oath: "I swear to follow without discussion the orders of Il Duce, and to serve the cause of the Fascist revolution with all my strength and if necessary, with my blood." A disciplinary court under the presidency of the Secretary-General of the party examines all cases in which members fail to show the prescribed Fascist virtues. The organization of the party is militaristic in form. There is a local directorate of five members which meets very frequently and has a local secretary. Above this organization there is the provincial directorate of seven members which meets once a month and which also has a federal secretary. The National directorate has nine members and meets once a month with a national secretary. Once a year there is a meeting of all the provincial secretaries and one for all the local secretaries. Above this organization is the Fascist Grand Council composed of Mussolini as President, three of the remaining army generals who made that famous "March on Rome," seventeen ex-officio members, i. e., important officers in government and party, and lastly, four members chosen by Mussolini. These twenty-five men meet in night sessions when summoned by Il Duce. Like the Russians, the Fascists believe in teaching their youth their social and political principles. The youth are organized into five groups: Sons of She-wolf, for boys from six to eight; Balilla, for boys from eight to fourteen; Piccole Italiane, for girls from eight to fourteen; Avanguardisti, for boys from fourteen to

My First One Hundred Sermons

George Frederick Wells*

MY FIRST sermon was preached June 19, 1898, at Bakersfield, Vermont, in my home church the Sunday evening following graduation from Brigham Academy. Its text was Psalm 23:1: "The Lord is my shepherd, I shall not want."

Sermon number one hundred was preached February 7, 1908, at Lincoln, Vermont. It was a funeral sermon. "The Christian's Victory" was its subject, and its text, I Corinthians 15:57: "But thanks be to God, who giveth us the victory through our Lord Jesus Christ." Someone called that the best funeral sermon he had ever heard in town.

In the ten years between sermon number one and sermon number one hundred, there took place in my life a four year college course, a three year theological seminary course, six student supply charges, and the beginning, only, of my first regular pastorate.

Judged in the light of the principle that we grow by what we produce and express, the creation and preaching of these one hundred sermons may have had as much to do with what I am as either the college or the theological seminary course. I wonder!

The one hundred sermons, with their

natural variations due to growth have been preached 454 times. The twenty best of them have been preached 277 times. The three best of these have been preached at least 94 times.

Very sure am I to-day, that in my first months of preaching, my first real vision of what constitutes a sermon, and of what preaching is, came only as I preached from the same texts to different congregations.

Very few, if any, of my first one hundred sermons came to be what I think of as truly satisfactory sermons in their first preaching.

In that first ten year period, I developed the best sermons—sermons with which I did the most good and which influenced my own life the most—in the months in which I gave the smallest number of strictly new sermons the largest number of times.

A few definite conclusions shine out from those preparatory years in the Christian ministry.

It is intelligent and thrillingly interesting when a minister keeps careful records upon his own work.

Preaching is the supreme preparation for preaching.

Preaching and living are as inseparable as a man and his breathing.

*Minister, Methodist Episcopal Church, Hyde Park, New York.

eighteen; and Giovane Italiane, for girls from fourteen to eighteen. There are about three and one-half million Italian youth in these five organizations. The National Fascist party has a membership of about one and a half million persons. This includes both civil and militia membership.

The Fascists found a decentralized judicial system and unified it by establishing one Court of Cassation for the whole country. The Fascists have instituted a thorough reform of the law codes to bring them into line with their political ideas. A new criminal code in 1931 abolished trial by jury and re-instituted the death penalty. Political offences are tried before the Special Tribunal for the Defence of the State which was established in 1926. Although impartial writers on Fascism conclude that Fascist rule on the whole has resulted in better law enforcement, we may agree with Professor Spencer when he says, "Criminal law enforcement leaves much to be desired."[†]

Local government in Italy, before the

advent of Fascism, was similar to that of France. The new rule abolished the ninety-five subprefectures and established seventeen new provinces. Italy now has ninety-two provinces, each with a prefect whose powers have been increased. All elective mayors in cities were replaced with officers called podesta, who are appointed by the Fascist government. In place of elective city councils, they are now appointed councils by the prefect with only advisory functions. When we remember that the Minister of Interior who at the present time (1937) is Mussolini—for he holds several cabinet offices as well as premiership—appoints all the prefects we can see the amount of centralization in the Fascist government of Italy.

Italy is one of the best examples of the corporate state. A corporate state is a method of organizing the economic life of the nation so as to permit the persons actually engaged in industry to have some control over industrial policy, and to discipline both capital and labor in the interests of the dictatorial state. The basic principles of the corporate state were established by the law of

[†]H. R. Spencer, Government and Politics in Italy, page 223.

April 3, 1926, by a royal decree of July 1, 1926, and by the Charter of Labor on April 21, 1927. Professor Schneider in his study of *The Fascist Government of Italy* has shown that there have been four types of Fascist economic policy dictated by four successive crises: (1) a policy of encouraging industrial expansion and capitalistic inflation, 1922-1926; (2) a policy of financial stabilization and industrial consolidation, 1927-1929; (3) defensive state intervention in the face of the general depression, 1930-1934; (4) corporative control leading toward economic autarchy, 1935. One of the principles emphasized in this last period is well expressed in the Charter of Labor. It states that "labor in all of its manifestations whether mental, technical, or manual is a social duty. It is by virtue of this fact, and by virtue of this fact alone, that labor falls within the purview of the state."

On the basis of the legislation of 1926 syndical organizations consisting of local syndicates, provincial and national federations and national confederations were established. From 1931 to 1934, the National Council of Corporations consisted of 117 members, mostly chosen by the national confederations. Seven committees of the National Council of Corporations acted as corporations. In January, 1934, the Corporation Act was passed establishing twenty-two corporations in November of that year. There are three fundamental principles upon which the corporate state is built. First, society is an organism divided into two classes, employers and workers. In the second place, for the good of all, conflicts between employers and workers must be settled peaceably. This is done by prohibiting strikes and lockouts and by the state enforcing peace through the syndical organizations and the Labor Courts. The third principle of the corporate state is that both employers and workers are organized into syndicates and each manage their own common interests.

Definition of a Syndicate

A syndicate in order to be recognized as a Fascist syndicate and a part of the corporate state must satisfy the following conditions: (1) it must be exclusively of employers or workers; (2) it must contain a minimum number of members. An employers' syndicate must employ ten per cent of the workers of the category in the area. A workers' syndicate must have enrolled at least ten per cent of the workers of the category in the area. (3) A Fascist syndicate must look after the educational, as well as economic interests of its members. (4) A Fascist syndicate must accept as officers secretary of the Fascist party, the vice presidents of the

corporations, and the nine presidents of the national confederations. The laborer and the employer have their difficulties adjusted by appeal to one of the sixteen Labor Courts which are found in Italy. Two cases have been tried to date in courts, both being in favor of labor. The entire structure of the corporate state is supervised and managed by the Minister of Corporations. This is one of the several offices in the cabinet which is held by Mussolini. The law of 1934 gave to these twenty-two corporations the power to legislate concerning all economic matters, and to fix prices of commodities subject only to the supervision of the Minister of Corporations and the Fascist Grand Council.

The relationship of the Fascist party to the Church of Rome is an interesting study. With a leader who in his early days—and perhaps even now—was an ardent atheist the Fascist party in its earlier history was hostile toward religion. Since good and successful politicians know when to make peace instead of waging a war with their enemies, Mussolini, too, after a protracted negotiations signed the Lateran Treaty with the Church on February 11, 1929. Three separate agreements were made, one political treaty, a Concordat and finally a financial settlement. In the political treaty of twenty-seven articles the Italian government recognized "the full possession and absolute power and sovereign jurisdiction of the Holy See over the Vatican," and gave it permission to receive and send ambassadors over Italian soil both in time of peace and in time of war. Merchandise consigned to the Vatican from abroad was also allowed to pass free from custom duties. The second agreement, the Concordat, contained forty-five provisions. Among the more important items are the recognition of the Church as the religion of the State, all religious orders of the Church are exempted from taxation, teaching of the Catholic faith to be given in all the schools, and lastly all bishops in Italy must not only be Italians but must also take an oath of loyalty to the government. The third agreement, which was financial, gave the Church the sum of 750 million lire in cash and 1 million lire in negotiable five per cent Italian bonds. Many observers believe that this settlement has been of great value for both the Church and the Italian state since the relationship has been definitely clarified.

What is the future of Fascism? Will there be a limit to the hold of Fascist party upon the Italian government? It is the opinion of competent observers, that there is very little prospect at the present time of a violent overthrow of the government. Dissatisfaction is

found chiefly among industrialists and professional men. There has been and still is a group of emigres who have established themselves in foreign states and who are seeking to undermine the present Fascist regime. They are of three classes—Communists, Democratic Republicans and Democratic Monarchists. While these three classes are showing the manner in which the Fascist government has destroyed the constitution, and how economic and social liberties are impaired, the Fascists point out that parliamentary government had never taken root in Italy and had become impotent during post-war years. The Fascists do not deny the suppression of liberty, but contend that they have introduced higher ethical values into Italian life by imposing on all groups of the population a discipline dictated by national interests. They assert that as a result of this discipline the Italian people have applied themselves with a new zeal and that Italy's prestige among nations has thereby been restored and increased.

OUR REAL ENEMIES

The gospel of Christ teaches us that there are enemies against which we do need to increase our armament. Not Great Britain and France—God forbid! Not Italy and Germany! Not Russia and Japan! The enemies against which we do need to arm ourselves more strongly are the common enemies, hunger and cold, pain and disease, ignorance and vice, greed and graft, unemployment and the disabilities of old age. These alien elements in human society are the real enemies of the republic. They are the foes of every country. Against them, let nations build the best armaments which social statesmanship can devise and generous treasuries can furnish. And these enemies of human well-being can be overcome when we are not wasting our substance in arming against one another. In that honorable warfare against the real enemies of the race, the One whose name is above every name, the One whose name shall be called "the Prince of Peace," will forever march at the head of the column. From *The Master's Influence* by Charles Reynolds Brown; Cokesbury Press.

MY CHRISTMAS PRAYER

"God, make me an instrument of your peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

"O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life."

Saint Francis of Assisi

THIS LETTER GETS RESULTS

The following letter was used at the Christmas season by Kenneth G. Rogers when he was the pastor of the Methodist Church of Exeter, New Hampshire. Needless to say it got results.

EXETER METHODIST EPISCOPAL CHURCH

Exeter, New Hampshire

Dear Friend,

If Joseph and Mary should come to Exeter Christmas Eve the same as they did to Bethlehem nineteen hundred and thirty four years ago, and your house was full of guests so that you could not take them in, what would you do to assist them to get proper food and shelter?

Would you give them a supper, and then find a room for them for the night? Doubtless you would get a nurse for Mary and arrange for their stay for a reasonable time until she was able to travel again.

Of course Joseph and Mary will not come to Exeter Christmas Eve this year. But the Christian Church, which had its real birth from that occurrence in Bethlehem that night, nineteen hundred and thirty four years ago, is here and needs your support to carry on its work along the lines laid down in the teachings of Christ.

Do you wish to do your part as far as you are able to help carry on the work of the Christian Church? If so, please state what you would do to entertain Joseph and Mary, if they called at your house Christmas Eve and asked for assistance.

The following form has been prepared to assist you in showing how you would provide for their entertainment. Please fill it out, sign and enclose it with your donation in the Christmas Envelope.

Sincerely,

The Finance Committee

I donate for the support of the Christian Church as I would if Joseph and Mary came to my house Christmas Eve, as follows:

A supper for Mary	-----	\$.50
Supper for Mary and Joseph	---	1.00
A Room for Mary	-----	1.50
Room for Mary and Joseph	----	2.50
Supper, Room, Breakfast for Mary	-----	2.00
Supper, Room, Breakfast for Mary and Joseph	-----	4.00
Nurse for Mary for the night	---	5.00
Week's room and board for Mary	-----	10.00
A room and board one week for Mary and Joseph	-----	20.00
Name	-----	
Address	-----	

"WHAT CAN I BRING?"

What can I give Him, poor as I am?
If I were a shepherd I would bring a lamb;
If I were a wise man I would do my part;
Yet what can I give Him? Give Him my heart. —Sel.

THE CHRIST CHILD

The Christ-Child stood at Mary's knee,
His hair was like a crown;
And all the flowers looked up at Him,
And all the stars looked down.

G. K. Chesterton.

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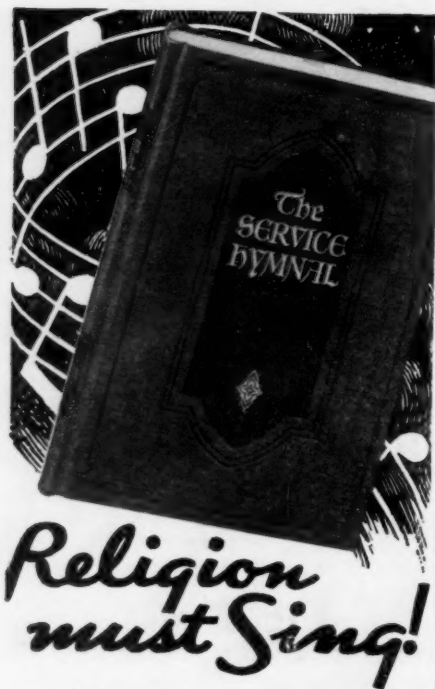
Please send me, without obligation, complete information on your 60-20 policy, described in Church Management for December.

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Address -----

Birthdate ----- Denomination -----
Month Day Year

12-37



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Christian Creed

(From page 128)

to him who experiences it, and a confident hope to him who longs for eternal values.

Hereby we have reached the last alleged contradiction, that of a *natural* religion and the *Christian* religion. The leaders of the "German Faith" say that God reveals himself in nature. In this they would be wholly true to the Christian doctrine of the Creator, if they did not deny to God all aspects of superman power. Thus God becomes to them a principle of immanence, pantheistic and ethical, an idea of the good, of honor and of racial being. These qualities are described in multiple variations. A natural religion is incapable of possessing super-natural characteristics. And so it ceases to be a religion.

The Christian theologians, on the other hand, conceive of God purely in the realm of transcendentalism. Creation is, to their minds, merely an incidental act of the Deity. God's function consists in his independence from the creation of world and from their joys and sins. Christian faith sees only judgment and grace as a possible divine relationship toward man. This judgment embraces not only human history but also all the sinful world of nature of fallen creation.

Once more, one recognizes the truth of both positions. These should be harmonized into a synthesis as was done in antiquity. The ancient theologians were influenced by the Greek philosophers, producing the symbol of the "Apostle's Creed." Let us remember that this statement contained, at first, only the two articles of creation and redemption, both by God, and that there was fought a century-long battle before the third article "The Holy Spirit, the Trinity and the Holy Catholic Church" was added. Also, that this addition or post-script represents merely the views of the majority. Thus it becomes clear that basically Christian faith conceives of natural revelation as God's act of creation and of Christian revelation as God's act of salvation, rendering each indispensable to the other. Without creation there could be no salvation if man did not exist he could not become the object of salvation. But without salvation there would be a schism in nature herself, because human nature and the original evil in nature would destroy the creation of God.

At this point modern man reached the depth of the problem of human existence. Does man wish to go on believing that nature is thoroughly good, that man is naturally good? Ration-

alism advanced this theory, especially in the work of Rousseau. But German idealism passed beyond this position.

Nature may be good or evil; we cannot say. What we do know is that she effects man in both senses; he, through nature, becomes good or bad, and that all men are, at the same time good and evil. The German especially learned this truth at the feet of Kant and Schiller. And the World War and its consequences hammered into their consciousness the fact of the presence of evil in the world. Our people, logically, therefore, will come to the recognition of the human need of God's father-love as revealed in his Son and their need of confidence in the elemental good in all life; their need of moral religion.

No thoughtful person will deny that theology has strayed too far from natural religion and from the inherent faith of the people. God's revelation in nature is to man today much more obvious than is his revelation to his moral conscience. Many Christians have declared their independence from the moral law within them. For this they offer sound and unsound reasons. But the deep, firm and pious faith of the German people remains: in the God of the starry heaven above them, of the sun's rising and setting, of the seasons in the pageantry of their glory. They know that God lets the sun shine upon the good and evil, and permits the rain to fall upon the just and the unjust; that he protects the birds under the heavens and clothes the lillies of the fields. And so the question remains; will the church realize the necessity of giving a satisfactory answer to the religious longing of the people, especially of youth? The problem is not constitutional, it is a question of faith alone.

THERE IS MONEY FOR CHURCHES AND INSTITUTIONS

We glean some very interesting items from the little publication *Institutional Financing* published by Pierce and Hedrick, Inc. It tells the story of many money raising campaigns now under way. Included are the "Debt of Honor" campaign of the Congregational-Christian churches, the Juniata College Development Program which will require \$300,000, Western Maryland College program seeking \$250,000, Fulfillment Campaign of an eastern Methodist conference requiring \$350,000, Hamilton College is seeking \$400,000, College of Puget Sound, \$1,000,000 and so on.

In speaking of an institution seeking money for its needs the publication says:

"It faces a public emerging from a depression psychology and now in the midst of a tax psychology. But this resistance can be broken down."

Candles, Carols, and a King

A Christmas Eve Service

Prelude ----- Organ
Christmas Carol ----- Silent Night
Organ—Quartet—Congregation

Reading:

And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

2. (And this taxing was first made when Cyrenius was governor of Syria.)

3. And all went to be taxed, every one into his own city.

4. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David.)

5. To be taxed with Mary his espoused wife, being great with child.

A KING IS BORN

Soft Organ Music Throughout the

Reading --- The Old Christmas Carols

Long ago, when Earth was younger,

on an evening dark and chill,

Came a band of weary pilgrims wind-

ing up a rock-strewn hill;

Reached at last a straggling village,

entered into Bethlehem—

While above, afire in heaven, blazed

a glowing, sparkling gem.

Joseph came, and sweet-faced Mary,

to the portals of an inn,

Sought there refuge, asked for shel-

ter, begged escape from filth and

din.

They had traveled far, had answered

law's demand for registure,

In compliance with Rome's mandate

which all subjects must endure;

So, at last, tired, faint, and road-

worn, they had reached the place

assigned.

Mary, gentle, sweet, complaisant,

now had come to Romance' end,

Leaned upon her husband, Joseph,

Mary, destined one to send

Far along adown the ages, for

Earth's people all to scan,

The fulfillment of a Promise, con-

summation of God's Plan.

Drooping then, and weary, suff'ring,

ripe her moment now to ean,

Bring into the world a Star-Child,

One on whom Mankind should

lean—

The Redemer, Jesus, Savior. Time

now trembled on the verge

Of the yawning brink of Ruin, or,

from chaos to emerge,

Joyous, shouting, into sunlight: for

it had come to pass

That a gentle, pale-faced Virgin, rid-

ing on a weary ass,

Bore within her drooping body, poor-

ly sheltered from the wind,

The fruition of the ages, unborn

Savior of Mankind.

Dragging feet lagged to the portal,

Joseph pounded on the door,

Pleaded vainly for admission, there

was room for not one more;

Bethlehem, King David's city, could

not harbor this poor stranger;

Had no room, no decent shelter—
nothing but a straw-filled man-

ger.

So, 'twas in a reeking stable, nine-

teen hundred years ago,

There was born on Earth a Star-

Child, destined thrones to over-

throw;



Foreordained to found a Kingdom,
set, in time, the world aflame—

Time when all Earth's tongues and
kindred at the whisper of his
name,

Should bow down in glad submission,
voices raise in lilting song,

Members, all, of one vast Kingdom,
an innumerable throng,

All cemented in a fellowship of Bro-

therhood and Love,
Infiltration of God's Spirit, Life, de-

scending from above,
Making Earth to bloom exulting,

forcing life to flow anew
Into channels wider, deeper—King-

dom Beautiful, and True,
Builded on the Rock of Ages, con-

summation of the Dream
Of a Babe born in a manger, under-

neath a star's bright gleam.

Carol ----- Quartet and Congregation
Reading:

6. And so it was, that, while they
were there, the days were accomplished
that she should be delivered.

7. And she brought forth her first-
born son, and wrapped him in swaddl-
ing clothes, and laid him in a manger;
because there was no room for them in
the inn.

8. And there were in the same coun-
try shepherds abiding in the field, keep-
ing watch over their flock by night.

9. And, lo, the angel of the Lord
came upon them, and the glory of the
Lord shone round about them: and they
were sore afraid.

10. And the angel said unto them,
Fear not: for, behold I bring you good
tidings of great joy, which shall be to
all people.

11. For unto you is born this day in
the city of David a Savior, which is
Christ the Lord.

By Alfred Jennings Funnell*

12. And this shall be a sign unto
you: Ye shall find the babe wrapped in
swaddling clothes, lying in a manger.

13. And suddenly there was with the
angel a multitude of the heavenly host
praising God, and saying,

14. Glory to God in the highest, and
on earth peace, good will toward men.

15. And it came to pass, as the
angels were gone away from them into
heaven, the shepherds said one to an-
other, Let us now go even unto Beth-
lehem, and see this thing which is come
to pass, which the Lord hath made
known unto us.

16. And they came with haste, and
found Mary, and Joseph and the babe
lying in a manger.

17. And when they had seen it, they
made known abroad the saying which
was told them concerning this child.

18. And all they that heard it won-
dered at those things which were told
them by the shepherds.

19. But Mary kept all these things
and pondered them in her heart.

20. And the shepherds returned,
glorifying and praising God for all the
things that they had heard and seen, as
it was told unto them.

Organ—Playing Softly

Now, upon that Night momentous
there were Shepherds, we are
told,

Shone around them, and they trem-
bled, stricken numb with chilling
fear;

And they heard an Anthem ringing,
thousand voices loud and clear,
Thrilling from a choir Angelic, puls-

ing thru the drapes of night:

And the shepherds heard, astounded,
that which put their fears a-
flight—

Heard, those men, a Hymn triumph-
ant, harkened to a wondrous
story,

Heard the thrilling voice of Angels
chanting, "Unto God all glory!"

'Twas a song of joy o'erflowing,
music unalloyed and pure—

This the Second Hymn of Heaven,
hymn forever to endure.

Human ears heard not that first one,
sung upon Creation's Morn,

When the Sons of God united with
the blazing stars new-born

To ring out thru all Creation, to the
boundless rims of Space

Praise unmeasured to the WORD that
then had voiced the great Ukase,

Thus the billion-aged Process of
Creation had begun.

Now the shepherds listened, rap-
tured, as the Angel Choir rang
out,

Told the wondrous story simply,
what this marvel was about:—

"Glory unto God, the Highest, peace
on Earth, Good-will 'mong men!

For, behold! in yonder city, in a man-
ger's lowly den,

In the stable of an inn to-night a
wondrous Child is born:

Follow ye that blazing Star which
now the evening skies adorn:

It will lead you to the manger, it
will guide you to the place

*Pastor, Old First Church (Presbyterian),
Sandusky, Ohio.

Where the Blessed Babe reposes,
Mary's Son, Who shall erase
All the old, the dying Empires, found
a Kingdom, mighty, sure
Built on a firm foundation which
shall evermore endure—
Based upon the rocks of Kindness,
Love, and Brotherhood of Man—
So that in a far, dim future, there
shall come a joyous day
When Mankind shall work no evil,
when all tears are wiped away!"
Then the shepherds, filled with wonder,
rose, and followed close the Star:
And at last they reached the manger,
and there in the half-lights dim,
Saw the Child, first Son of Mary,
and fell down and worshipped him.
Naught had they to lay before him,
neither jewels, incense, gold:
Just the homage of clean hearts that
throbbed beneath their garments old;
Yet they brought the choicest treasure
Man has power to bestow—
Gave unto the new-born Star-Child
human hearts with love aglow.

Choral ----- Organ
Reading:

Then Herod, when he had privily
called the wise men, enquired of them
diligently what time the star appeared.

And he sent them to Bethlehem, and
said, Go and search diligently for the
young child; and when ye have found
him, bring me word again, that I may
come and worship him also.

When they had heard the king, they
departed; and, lo, the star, which they
saw in the east, went before them, till
it came and stood over where the young
child was.

When they saw the star, they rejoiced
with exceeding great joy.

And when they were come into the
house, they saw the young child with
Mary his mother, and fell down, and
worshipped him: and when they had
opened their treasures, they presented
unto him gifts; gold, and frankincense,
and myrrh.

Organ -----

Likewise, on that Night historic,
came three wise men from afar,
Came from distant Eastern Coun-
tries, saying, "We have seen his
star!"

Long, long days and nights we've
journeyed, for our Magi have
foretold

Birth of one, a Star-begotten, and in
this-wise did unfold

Long ago a marv'lous story, an as-
tounding prophecy—

Told of portents in the heavens which
would errless omen be

Of the Star-Child's birth, and lead us
to the very place on Earth

Where the Ones that rule above us
long ago ordained his birth.

Also, did our Wise Men Tell us, we
must richest tribute bring,

For this Star-Born Child was des-
tined to become a mighty King—

Of all Kings of Earth the greatest—
Thus our Magi have foretold;

So we lay our gifts before Him,
myrrh, and frankincense, and
gold.

Now we humbly kneel before Him,
lay our offerings at his feet,

And, instructed by our wise ones,
now his favor we entreat:

For our Magi are unerring, they are
wise beyond compare,
They look far into the future, much
can see that's hidden there:

On the curtain black that veils so
much from common mortal eyes

They have found a way to read the
hidden, mystic love which lies

Buried deep within the future, and
sometimes they brush away

Shrouding folds, and show us pic-
tures of a far-off, coming day—

Told us of a flaming Sword which
first would thru the heavens
blaze

Fiery bright, and glowing, then
would dim and fade into the
haze:

Said the Flaming Sword was emblem
of the Kingdoms of Today

Of the present and the coming
reigns destined to pass away

To make place in time for something
better far than all the old:

For a Kingdom-rule resplendent
which the Star-born would un-
fold.

But our wise ones unto us yet other
things revealed:

Said that when the Flaming Sword
in darkness had at last been
sealed,

There would shine in eastern heaven
soon a most resplendent Star;

That the Star would lead, unerring,
to a King beyond compare—

Lead us far—and long we've wander-
ed over weary leagues of Earth,

To the spot our Magi told us, to the
new King's place of birth.

Now, the things our wise men told
us, all have truly come to pass—

Flaming Sword, and Star that led us
over deserts, thru morass—

So we know there is no error, know
we kneel before a King;

So we bow in full obeisance, and
these presents gladly bring."

Thus upon that Night momentous,
many long, long years ago,

To a stable, dim and noisome, lit by
candles flick'ring glow,

Came a group of simple shepherds,
led there by a guiding star;

Came there also great and Wise Men
who had come from lands afar,

All to give both gifts and homage to
a Babe new-born on Earth,

Knowing, from the signs and por-
tents which accompanied his
birth,

That the Heavens, so long silent, had
their portals opened wide;

That the Lord of God unmeasured
now had swept, a stemless tide,

Down to Earth, to flow into the soul
of one man, pure, and bold,

All the Love and all the Spirit of the
God that Man may hold.

Thus, upon that Christmas evening
nineteen hundred years ago,

One, the greatest King that ever yet
on this old Earth appeared;

But, Tho' born of humble parents, he
a Kingdom has upreared

That holds fast a billion subjects in
its marvelous embrace:

And, as backward thru the ages we
its upward progress trace,

We are not at all astonished that
Angelic Choirs sang

On that night when all the Heavens
with rejoicing carols rang;

Marvel not that far aloft that Night
a star resplendent burned;

Nor that Kings and Magi from their
distant countries turned

Backs upon their homes and jour-
neyed long and far to off'rings
bring

To the new-born Babe of Bethlehem,
the destined mighty King!

.. Selah ..

Solo ----- An Old Carol

CANDLE LIGHT SERVICE

(Lights in Auditorium out)

The Minister approaches the commu-
nion table and reads:

"And God said, Let there be light,
and there was light. And God saw the
light that it was good."

John said, "That was the true light,
which lighteth every man that cometh
into the world."

"And this is the condemnation, that
light is come into the world, and men
loved darkness rather than light, be-
cause their deeds were evil."

"Lord, now lettest thou thy servant
depart in peace, according to thy
word: For mine eyes have seen thy
salvation, which thou hast prepared be-
fore the face of all people; a light to
lighten the Gentiles, and the glory of
thy people Israel."

"Then spake Jesus unto them saying
I am the light of the world; he that
folleth me shall not walk in darkness,
but shall have the light of life."

"Ye are the light of the world."

"For God, who commanded the light
to shine out of darkness, hath shined in
our hearts, to give the light of the
knowledge of the glory of God in the
face of Jesus Christ."

"Let your light so shine before men,
that they may see your good works,
and glorify your father which is in
heaven."

"Go ye unto all the world, and preach
the gospel to every creature."

Here the Candle-Lighting takes place.

(Minister assisted by the Elders)

The Minister gets his light from the
big candle (representing Christ) then
lights the 12 small candles (represent-
ing the Apostles). The Elders get
their light from the 12 apostles, pass
down the aisles and light the candles of
each person at the end of the pews.
They pass it on to others.

"Come all Ye Faithful"

Hymn No. 180 ----- Joy to The World
Benediction ----- Minister

.. Doxology ..

Postlude ----- Organ

NAMES OF MEMBERS APPEAR IN ADVERTISEMENT

We saw a new thing in "Come to
Church" publicity the other day. The
First Christian Church, Pampa, Texas
was inviting people to the services.
The heading of the advertisement said

**These Members of the
First Christian Church
Invite You to Work and Worship With
Them**

Beneath this appeared the names of
the entire membership of the church—
some 800 names. We suspect that this
might be most effective publicity. If
the members are favorably known in
the community the church will, natu-
rally, profit by the association of the
names in the advertising.

With "Church Management" Poets



We have a good many poets among *Church Management* readers. The following verses have been gleaned from their local Christmas publications. We suspect that some will be surprised to see their craftsmanship here. It makes an interesting page.

The Angels Sing

While shepherds watched their flocks
by night
Out under Bethlehem skies so bright;
The glory of the Lord shone round
As they were seated on the ground.

No wonder they were sore afraid,
And their poor hearts with fear dismayed.

But unto them the angel spake,
Fear not, good news, I came to break.

For unto you is born the Lord
As promised in God's holy Word;
To bring Salvation for them all
Who on his blessed name shall call.

And then a host of angels bright
Join with the Messenger of Night;
Glory to God on high, they sing,
Good news of Peace on earth, they bring.

And Peace on earth, Good Will to men,
Let men and angels sing again;
Till earth shall find peace in His Word,
And men shall glorify the Lord.

By E. A. Repass,
Columbia, Pa.

Marching Christmas

Ho! Celebrate this festal day—
Ring out a shout of thanks!
Our Captain came to earth today
To join our human ranks!

Great Captain of our souls' salvation,
We bring Thee highest acclamation!
Receive our deepest salutation—
We march with Thee today!

Ref.—We march with Thee for brotherhood,
Our battle-cry, God's fatherhood;
To win a world to neighborhood
We march with Thee today!

Yea, Captain of the world's salvation,
We march with every man and nation
That bows to Thee in adoration—
Command us all today!

Ref.—We march with Thee in brotherhood,
All sons of God's great fatherhood,
As members of one neighborhood
We march, we march today!

Pastor's Greeting

The birth of Jesus Christ is the greatest event in the history of mankind.

"Love came down at Christmas." It comes down every day to those who permit the grace of Jesus Christ to dominate their hearts.

The shepherds heard the song of angels, and sought the Christ-child. May our ears be attuned to the melodies of God, and may we be eager to discover the secret of true living at the feet of Jesus.

The wise men followed a gleaming star, and brought gifts to the newly born King. May great ideals and worthy aspirations lead us on, and inspire us to dedicate our lives to the advancement of the Kingdom of God.

The world awaits the miracle of the birth of Christ's Spirit in the hearts of men. "Though Christ a thousand times in Bethlehem be born, if He's not born in thee, thy soul is still forlorn."

May Love, Joy, Reverence, and Devotion be kindled anew as we re-live the meaning of the Christmas narrative.

A Blessed Christmas to All!

Herman A. Klahr.

Commander of our hearts' elation,
Accept our arden aspiration,
Accept, we pray, our consecration—
Confirm us in Thy way.

Ref.—O Captain—give us victory!
Enable us, in unity,
With faith, and hope, and charity,
To win our world for Thee!

Mrs. V. D. Beery,
Philadelphia.

They Tell Us!

They tell us that He saw the light of day

Amid the fodder and the cattle's hay.
While others dwelt within the earthen wall

His mother found a bed in cattle's stall.

They tell us that in fear His parents fled

To Egypt, with a price upon His head.
And there He crooned, and smiled, and grew,

Business Methods in Church Finance

Many individual churches and groups of churches, as well as denominations, have testified to the advantages of employing a firm like Pierce and Hedrick to manage money-raising campaigns.

A group of business men trained in presenting the claims of community enterprises to business men, is a logical procedure for churches in raising money for new buildings, for debts, or for similar large enterprises. Able men in all sections of the country give broad service.

We count two points as essential in every campaign: 1. The money to carry on the program which inspired the movement **must** be raised. 2. There must also be developed a volume of good will toward the church in the community, which will make possible an enlarged and lasting service. Our program also includes conservation efforts, for we realize that a pledge is not a contribution until it is paid.

We shall be glad to discuss the needs of your church at your convenience. Our booklet "Institutional Financing" may interest you. A copy is available on request.



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Whether the problem of the church is that of a large or a small congregation, of wholly new construction or the remodeling of an old building, of a church auditorium or an educational building, of interior decoration or acoustical treatment, of pews or chancel ar-

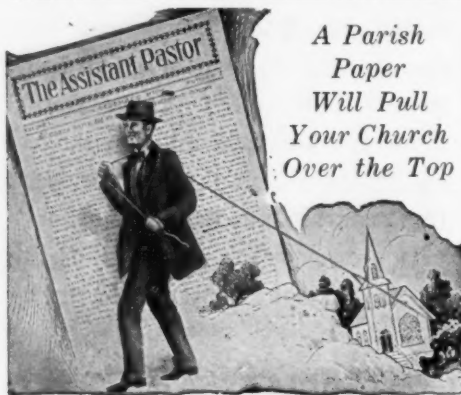
rangements, of chairs or lighting fixtures, Dr. Tralle can render constructive, money-saving assistance.

His retention as consultant, in connection with the church-building project, does not involve extra expense to the church, because his assistance reduces the total costs, and, at the same time, produces a more adequate and satisfactory building result than would be possible without his help.

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It helps you mightily to get your members into that mood and spirit that fills, and more than fills, your church treasury.

These things it does, and helps you knit your congregation into a live, happy, working unit. It fills the treasury. If you follow our plan it doesn't cost you or your church a cent.

Send for free samples and particulars. The National Religious Press, Grand Rapids, Mich.

And shared the love, and want, his parents knew.

They tell us that His father died
And on His youthful shoulders plied
The burdens and the cares of home,
The workshop, where He toiled alone.

They tell us that He taught the throng
The beauty of their law and song;
And opened eyes, and made the dumb
to talk,
Restored the lost, and caused the lame
to walk.

They tell us that He loved the life He
knew;
His hands and heart found many things
to do.
His cup of others' sorrow filled too
soon.
When sunset came, His life was but at
'noon.'

They tell us that He lived His life in
vain;
No sense in sharing others' pain;
And yet with ages come and gone
That babe is born anew each Christmas
morn.

Walter H. Stark,
Cleveland.

TRIBUTE TO MY MINISTER

A voice, week after week, year after
year,
You speak to souls,—and God's own
word we hear!
Up to the throne of grace, a man of
prayer,
You lead us by the hand and hold us
there.
Confessor, confidant, you see each
heart,

Its best and worst. It is your sacred
art
To heal sick souls. You share death,
marriage, birth.
On each deep, simple sacrament of
earth
You cast the radiance of eternity.
Example, servant, friend you grow to
be,
Till, when we glimpse your face,
heaven comes more near.
You are a mirror, luminous and clear,
In that exquisite sequence of divine
Reflections which enable God to shine
Through Christ, and Christ, our finite
thought above,
Through bright, transparent lives of
those we love!

Elizabeth Patton Moss,
Junction City, Kansas.

OVERTHROW THE MILITARY TABLES

How has the church up to date dealt with war? It has played the part of a monk. It has mitigated the horrors of war. It has established Red Cross Societies and other kind-hearted agencies for relieving suffering and making the dying hour less horrible. And while the monk has been busy devising ways of reducing the horrors of war other men have been just as busy in building new cruisers and battleships and torpedo boats, swallowing up the treasure of the nations, and keeping alive in men's hearts the thought of destruction and slaughter. Militarism is having a great day. It has deceived the very elect. It cries for millions and they are given, and then it cries for millions more and gets them. But some day there will come a type of Christian in England, France, Germany and America who will overthrow the tables of these mono-maniacs who are always thinking and planning and getting ready for war, and will pour out the money which is now wasted in the engineering of slaughter into hospitals and schools and art galleries and other institutions which work for the uplifting and happiness of mankind. The church will some day overthrow the military tables. From *Forefathers' Day Sermons* by Charles E. Jefferson; The Pigrim Press.

OFFICERS TAKE CHURCH MANAGEMENT

Some churches make it a practice to subscribe to four or five issues of *Church Management*, having the copies go to key laymen. The publishers make a special price where four or more copies go into one church. It would pay you to look into this. The first of the year is a splendid time to start this in your church.

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The Star

A Candle-lighting Service for Christmas Eve

Arranged by Milton B. Crist*

I—Organ Prelude ----- -----Medley of Christmas Carols

II—Call To Worship

There's a beautiful star, a beautiful
star,
That weary travelers have followed
afar;
Shining so brightly all the way,
Till it stood o'er the place where the
young Child lay.

In the land of the East, in the shad-
ows of the night,
We saw the glory of thy new light;
Telling to us, in our distant home,
The Lord, our Redeemer, to earth
had come!

We have gold for tribute and gifts
for prayer,
Sweet incense, myrrh, and spices
rare;
All that we have we hither bring,
To lay it with joy at the feet of the
King.

Star, star, beautiful star!
Pilgrims weary we are;
To Jesus, to Jesus,
We follow thee from afar.

—Frederick Schilling

III—Invocation (Organ playing softly)

O Star of the East,
We greet Thee!
We need Thee!
Shine in our hearts so self-centered
and dim.

Reveal the Christ-Man to our ease-
loving spirits;
Lead to the God-love manifested in
Him.

O Star of the East,
Be with us
To guide us
As thru the drear desert we march
on our way,
We stumble in darkness, bewildered
and wand'ring.
Guide Thou our feet straight to Him
in whom is day.

O Star of the East,
We hail Thee!
We praise Thee!
Shine on o'er our world from the east
to the west
Till every dark corner is at last illu-
minated—
Till every creature finds Him and is
blest.

—Mrs. John H. Springer,

IV—Hymn "O Come All Ye Faithful"

V—

VI—Hymn "There's a Song in the Air"

VII—

THE STAR

Ten Thousand hills to-night await the
Star
Where flocks graze out their winter's
bleak content
While wise men seek its guiding ra-
diance
Amid the mazes of the firmament.

*Minister, Methodist Episcopal Church Han-
cock, Maryland.

SCRIPTURE READING

Now when Jesus was born in Beth-
lehem of Judea in the days of Herod
the King, behold there came wise men
from the east of Jesusalem.

Saying, Where is he that is born king
of the Jews? for we have seen his star
in the east and have come to worship
him.

When Herod, the King, had heard
these things he was troubled and all
Jerusalem with him.

And when he had gathered all the
chief priests and scribes of the people
together, he demanded of them where
Christ should be born.

And they said unto him, In Bethle-
hem of Judea: for thus it is written
by the prophet.

For thou, Bethlehem, in the land of
Juda, art not the least among the
princes of Juda: for out of thee shall
come a governor, that shall rule my
people Israel.

Then Herod, when he had privily
called the wise men, enquired of them
diligently what time the star appeared.

And he sent them to Bethlehem and
said, Go and search diligently for the
young child; and when ye have found
him bring me word again, that I may
come and worship him, also.

When they had heard the king they
departed; and, lo, the star, which they
saw in the east, went before them till
it came and stood over where the young
child was.

When they saw the star they rejoiced
with exceeding great joy. (Matthew
2:1-10).

(The tall center candle is to be light-
ed as the last verse is read.)

A rumor's rife: "The Star was but a
myth . . .

The Star is fled . . . The Star is lost!"
. . . and so—

The earth seeks respite in a pagan
song

In pageantry of lights and tinsel show.

But on the hills the shepherds hear
again

The angels' song the message "Peace
on earth"

And wise men trace the Truth—the
Star—until

In their own hearts they find the Christ
Child's birth.

—Rena M. Manning

VIII

THE LIGHT OF BETHLEHEM

Above a world entrapped by fear,
There shone a silver star.

The doubters saw it not, nor cared;

The men of faith, from afar

Knew that the Light of Love looked
down

And followed it through field and town.

Through desert lands they made their
way

Past mountains bleak and wild;
They came to humble Bethlehem

And found a little child.
Their hearts were stirred: their feet
had trod

A road to peace—they learned of God!

It sings its own praise

. . . when you relax in it in
comfort . . . when others who
sit on it express their en-
thusiasm.

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NEVIN GEARHART 227 N. 7th Street
Allentown, Penna.

How blind are we who walk through
night

In desert lands of sin.
Our ears are deaf: we cannot hear,
Amid the strife and din.
The voice of One who came to tell
The Word of Truth—that all is well.

Our hearts are broken by the years,
But still there shines a star
Above a little manger-home.
Oh that we might, from afar,
Retrace our steps through fear and
night
To faith and hope, and Beth'hem's
light!

—Thomas Curtis Clark

IX

After a few remarks in regard to THE STAR as a symbol, during which the five points of the star are mentioned, as being represented by the five smaller candles, which surround the one taller candle. The following poem is read, as a young girl in white lights one of the candles.

X

"THE LIGHT OF FAITH"

No cloud can hide the glow of living
faith,
Faith is a light which shines through
night and day;
Its piercing beams are falling every-
where
To drive man's woes and fears away.
No thought can smite the beam of
glowing faith,
Faith is a power which man can
never hide;
Its currents every believing child can
feel—
A living touch which makes one sat-
isfied.

No world can wreck the way of
Christian faith,
Faith is secure so long as man hath
need;
It grows as leaven in the hearts of
men
And thrives with every Christian
deed.

No power can take the place of living
faith;
Faith hath its laws, its living evi-
dence;
It glows in hearts of cheer and hope,
Revealing with it God's great provi-
dence.

—General Edgar Dupree

XI

The second LIGHT brought into the world by the STAR was peace. Light the second small candle).

CHRISTMAS BELLS

I heard the bells on Christmas Day
Their old, familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good-will to men!

And thought how, as the day had come,
The belfries of all Christendom
Had rolled along
The unbroken song
Of peace on earth, good-will to men.

Till, ringing, singing on its way,
The world revolved from night to day,
A voice, a chime,
A chant sublime
Of peace on earth, good-will to men.

*From "The Classmate." Used by permission.

Then from each black, accursed mouth
The canon thundered in the South,
And with the sound
The carols downed
Of peace on earth, good-will to men!

It was as if an earthquake rent
The h-arth-stones of a continent,
And made forlorn
The households born
Of peace on earth, good-will to men!

And in despair I bowed my head;
"There is no peace on earth," I said;
"For hate is strong,
And mocks the song
Of peace on earth, good-will to men!"

Then pealed the bells more loud and
deep;

"God is not dead; nor doth He sleep!
The Wrong shall fail,
The Right prevail,
With peace on earth, good-will to men."
Henry W. Longfellow

XII

A third LIGHT which shines from THE STAR is Trust. (Light the third small candle.)

THIS MOMENT

He's helping me now—this moment,
Though I may not see it or hear,
Perhaps by a friend far distant,
Perhaps by a stranger near,
Perhaps by a spoken message,
Perhaps by the printed word;
In ways that I know and know not,
I have the help of the Lord.

He's keeping me now—this moment,
However I need it most,
Perhaps by a single angel,
Perhaps by a mighty host,
Perhaps by the chain that frets me,
Or the walls that shut me in;
In ways that I know and know not,
He keeps me from harm or sin.

He's guiding me now—this moment,
In pathways easy or hard,
Perhaps by the door wide open,
Perhaps by a door that is barred,
Perhaps by a joy withholden;
Perhaps by a gladness given;
In ways that I know and know not,
He's leading me up to heaven.

He's using me now—this moment,
And whether I go or stand,
Perhaps by a plan accomplished,
Perhaps when he stays my hand,
Perhaps by a word in season,
Perhaps by a silent prayer;
In ways that I know and know not,
His labor of love I share.

Annie Johnson Flint

XIII

Hymn -- "O Little Town of Bethlehem"

XIV

"The Light" from The Star also points us to God's Love for us. (Light the fourth small candle.)

GOD CARES

What can it mean? Is it aught to Him
That the nights are long and the days
are dim?

Can He be touched by the griefs I bear
Which sadden the heart and whiten the
hair?

Around His throne are eternal calms,
And strong, glad music of happy
psalms,

And bliss, unruffled by any strife—
How can He care for my little life?

And yet I want Him to care for me,
While I live in this world where the
sorrows be;
When the lights die down in the part I
take;
When strength is feeble and friends
forsake;
When love and music, that once did
bless,
Have left me to silence and loneliness,
And my life-song changes to sobbing
prayers—
Then my heart cries out for a God who
cares.

O, wonderful story of deathless love;
Each child is dear to the heart above;
He fights for me when I cannot fight;
He comforts me in the gloom of night;
He lifts the burden, for He is strong;
He stills the sigh and awakes the song;
The sorrow that bowed me down He
bears,
And loves and pardons because He
cares.

Let all who are sad take heart again,
We are not alone in our hours of pain;
Our Father stoops from His throne
above
To sooth and quiet us with His love.
He leaves us not when the storm is
high,
And we have safety, for He is nigh.
Can it be trouble which He doth share?
O, rest in peace, for the Lord doth care.
Marianne Farmingham

XV

"The Star" not only points us to the
LOVE of God for us but a correspond-
ing love which should flow from us to
our fellow men. (Light the fifth small
candle.)

Christians, lo, the star appeareth;
Lo, 'tis yet Messiah's day;
Still with tribute treasure laden
Come the wise men on their way.

Where a life is spent in service
Walking where the Master trod,
There is scattered myrrh most fragrant
For the blessed Christ of God.
Whoso bears his brother's burden,
Whoso shares another's woes,
Brings his frankincense to Jesus
With the men of long ago.

When we soothe earth's weary children
Tending best the least of them,
'Tis the Lord himself we worship,
Bringing gold to Bethlehem.

Christians lo, the star appeareth
Leading still the ancient way;
Christians onward with your treasure;
It is still Messiah's day.

James A. Blaisdell

XVI

A ten minute talk built around the
central idea in an article by Margaret
E. Sangster entitled—"IT CAME UP-
ON THE MIDNIGHT" printed in THE
CHRISTIAN HERALD for December
1936. "That when midnight is the
darkest a Star will shine."

XVII

HYMN ----- "Silent Night"

XVIII

Benediction

"May the light of the Star in the east
shine forth to each heart and be to
each one the light divine, now and for-
evermore. Amen

A Pastor's Message

MY DEAR FRIEND:

WITH JOY WE ENTER AGAIN THE
BLESSED SEASON THAT COMMEMO-
RATES ANOTHER ANNIVERSARY OF
THE BIRTHDAY OF OUR DEAR LORD
AND WHAT JOY IT DOES BRING!

I HAVE BUT ONE WISH FOR MY OWN
LIFE: IT IS THAT JESUS BE BORN IN
ME THIS CHRISTMAS SEASON. IF THIS
BE SO, I KNOW THAT MY LIFE ALL
NEXT YEAR WILL BE VASTLY BETTER
BECAUSE OF THIS RE-BIRTH.

WHAT I WISH FOR MYSELF I WISH
FOR YOU. I WISH IT FOR MYSELF BE-
CAUSE IT IS THE BEST THING THAT
COULD HAPPEN TO ME: I WISH IT FOR
YOU BECAUSE I WANT YOU TO HAVE
THE BEST THERE IS IN LIFE, TOO.

MAY JESUS THE CHRIST BE BORN
IN OUR LIVES SO THAT ALL THROUGH
NEXT YEAR THE ANGELS SHALL SING
AGAIN; "GLORY TO GOD IN THE HIGH-
EST AND ON EARTH PEACE, GOOD
WILL TO MEN!"

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"My Peace I Give Unto You"

A Sermon

By James Black*

Peace I leave with you, my peace give I unto you; not as the world giveth give I unto you. John 14:27.

MY text is a great verse, and I hope I can treat it worthily. I am going to make an experiment. I am just going to speak from notes. That means I have never written it out. I have thought it out. There is a distinction with a difference. I have never written it out, and I have to find my language and my feet. To my fellow ministers may I suggest that occasionally they should do this if they have got courage. It gives variety. My method is in the morning to write my sermon and read it, though to read it in such a way as nobody knows, and then in the evening I like to take a subject that I have thought out and, as it were, to find my language and my feet. This may have disadvantages. You lose literary grace and fineness but you may get point, so I am hoping to-night that I will get point. I am going to speak on that text that is so great that sometimes we are afraid of it; but never be afraid of a great text, even if you give them only the great text you are giving them something. Jesus said: "My peace I give unto you, not as the world giveth give I unto you." Matthew Henry, the commentator (and here is another note to the ministers—if you have got Matthew Henry always consult him first. He may be outdated in scholarship and in what we call exegesis but you will never outdate Matthew Henry in practical experience) says of this text: "Our Lord, like any other wise man, now about to die makes his will." What a wonderful phrase! Makes his will. He has nothing much to leave, as we count things, no money, no possessions, no house, and yet he believes, as he makes his will, that he has something to give that is infinitely precious to the whole world. "My peace I give unto you."

There are three things I would like to say by way of preliminary. First, I would like to meet the man who says: "What does this peace amount to, because we have had it for twenty centuries, and what has it done? Nothing! Nothing! Here we are after twenty centuries, and we are not long out of the bloodiest and the most das-

tardly war that has ever cursed Christian civilization, and then you talk about the peace of Christ. What does it amount to?" "The truth is," says this man, "that Christ has failed." Now, my answer is straight. He has not failed, for one simple reason. He has never been tried. Will you tell me any scene of your life where the ethics of Christ have been tried? Has Christ been tried in your international diplomacy? In your politics? In your trade and commerce? The truth is, so far as Christ having failed for twenty centuries is concerned, he has never been tried for twenty minutes. If he had been tried for twenty minutes at the time of the Great War in international diplomacy, there would have been no war. Has he been tried in your life and mine for twenty minutes?

And the second preliminary remark I want to make is this. You will notice an odd thing that you have to account for. The Lord Jesus actually spoke more about peace in the last few days of his life than all the rest put together. Notice that it was at the end, amid contumely and heat and passion, with the cross clearly before him, that he stood and said: "My peace." Why, had I been faced by that, knowing that death was before me, I would have been distracted but the Lord Jesus (account for this as you like) amid the most desperate moments of his life, said: "My peace." I don't know what to think, and I can only account for that on his own explanation of himself, that he was the messenger of God.

And the third preliminary thing I want to notice is this—notice how fair Jesus is. He says: "My peace and the world's peace." He admits that the world has a great deal to give. My peace! Not as the world giveth, but he is fair enough to admit that the world has an amazing lot to offer mankind, and I wish we saw that, especially in dealing with our young people. If the young man of a home goes the wrong way, the father says: "I cannot understand him. What can he get in that life?" Jesus knew about it, and he admitted it. The world has a whole lot to give. But notice his method. "My peace and the world's peace. Face them up. Look at them. Don't shut your eyes to the world's peace. Choose." And that is the only way you will win your young men and women to-day, not by shutting their eyes, but

by looking at the two, Christ's peace and the world's peace, and choosing.

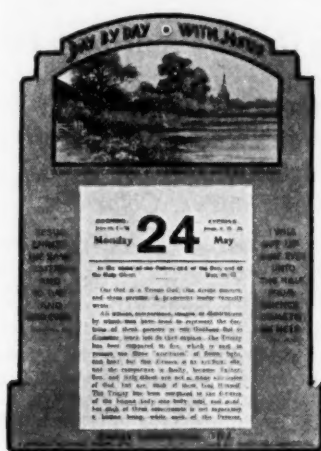
* * *

LET us get down to business. Why has this peace of Christ's that he thought so amazing that he practically made it his last will and testament, why has it not won its place in the world's thinking? I am going to tell you. The fault is ours. You and I have not shown the world what peace means to us, and we have presented a series of caricatures of what the real peace of Christ is. I would like to give one or two. You might recognize your own in them, and I might recognize my own, where we are misleading the world about the peace of Christ.

First of all, there are some good Christian people who portray the peace of Christ as if it were a dead thing. It omits from life all natural joy and bigness and power. It reminds me of the excellent maps they make nowadays of the moon. They have got extraordinarily good maps of the moon, and if look at one you find beautiful names to describe the localities, such as Mari Serenitatis and Mari Tranquillitatis. What beautiful names! Why have we none of these names in the earth? I know that we call one the Pacific Ocean, but that is chiefly because it was seldom pacific. Why have we no names like that on the earth? Because the moon is a dead world. It can have peace. There is no air and no wind and no storm in the moon. And some Christian's type of peace is the peace of a dead world. I have met Christians who presented a peace like that to throbbing young men and women, but I don't want the peace of a dead world. If Jesus Christ cannot give me peace in this throbbing body of mine, amid my troubles and in the business and in the home,—if Jesus cannot give me peace in this world, I don't want the peace of Christ. It is not worth having. And that is the first caricature of what so many Christians give—it is the peace of deadness. But Christ offers peace not out of this life but in it, in business, in life, in trouble, not out of the storm but in the storm, and if he cannot give me peace in the storm of my daily life I don't want Christ. But I know he can.

Here is the second caricature. I wonder if you remember a good many years before the War they formed the Kingdom of Albania, and they chose

*Minister of St. George's, Edinburgh. This is a "Northfield Pulpit" contribution stenographically reported.



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a prince to come and be the first king. It was a German princeling who was chosen. I don't know how long he stayed. It was not very long. As you know, Albania is a rather difficult kingdom to rule, and he fled and went back to his home in Germany. And he was interviewed, and this is what he said: "I have lost my kingdom, but I have regained my peace." O God, any man can get peace by flight. If I leave my job and give up the work God has given me, I can get a more or less nominal peace any day. That is the peace of the monastery, where men and women to get peace turn their backs upon the world. Peace by flight—peace by evasion—but I would not have it at any cost. And a good many Christians get peace by evasion, dodging their jobs and their duty, their troubles. Yes, we have shown the world that, and that is why the world is laughing at the Christian peace.

Another—even though I have not time to deal with them all. In the diary of old Evelyn, which is just as famous as the diary of Pepys, he tells of an old man whom he visited in his home, and there the old man was sitting in his armchair, and Evelyn asked him how he was getting on, and he said: "I have had to give up all the fun of London, and all the fun of my life, but I have gained my peace." What kind of peace? Peace by the fire's dying down—peace by senility—peace by decay. And there are a lot of Christians who show that peace when they get old—they say they have entered into peace. They have not conquered temptation, but the fires have died down. They are no longer tempted. The peace that Christ offers is peace in the midst of temptation. I don't want peace by senility—when I don't do things because I don't want to do them. Anyone can get a peace like that, and they

can keep it.

Another—this I saw in the gallery at Amsterdam. One day as I was passing through a little lobby between two of the rooms I saw a picture which stopped my heart. It was a picture of a ship, one of the old sailing ships, and it was just billowing along. I was born on an island, and I love the sea, and I stopped and said: "Look at the ship!" And then I noticed the title, and it was this—PEACE—and after it a question mark. Why the question mark? What does the artist want me to imagine from this picture? He does not want me to think peace to-day when the sun is shining, and to-morrow there may be a storm? No, that is too futile. And I looked and looked, and then I saw the reason, and it will shock you as it shocked me, because this damnable work was done by Britain as well as America. At one of the portholes there was a black face contorted with passion and hate. It was a slave ship, run by my people and your people, carrying these men shut down under the hatches, from Africa to America and our colonies. And it was peace. The artist was a satirist. Peace. Let me go on a dark night when nobody was watching and slip the hatches and let up these men, flaming like devils, let them up the companionways to fight over against the white men who captured them, and then tell me what peace would be in that ship. That is like many a Christian life. Peace with the hatches down, the hatches of convention. Am I good if I have a chance to do wrong and no one finds me out or because the policeman is there? So much of our goodness in the Christian life is peace with the hatches down. The devil is never faced, there is nothing concrete, just shut down.

(Turn to page 151)

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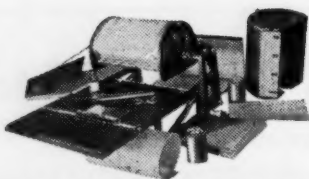
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Reflections of an Elder's Wife

By Georgia Newcomb Paden

Mrs. Paden recently found that, without any consent on her part, she was the wife of a Presbyterian elder. Her reflections in verse were read at the service of installation. The church is the United Presbyterian Church of Denver, Colorado.

Prologue:

As I sit in contemplation, and my mind
moves in reflection,
Pondering my new position, as the wife
of a church Elder,
Should you ask me what my thoughts
are,
How the prospect of this status casts
its shadows o'er the future,
As I wonder if this honor will affect
my future movements;
I should answer, I should tell you . . .

Once I was a carefree maiden, yielding
to no man as master,
Seeking pleasure where I found it, find-
ing pleasure where I sought it;
Revelling in independence, granting
nor accepting favors,
I, the only one consulted; I, the mis-
tress of my movements.

Then a preacher of the Gospel uttered
o'er me words of bondage,
"Honor" and "obey" among them, and
my former freedom vanished.
Now my destiny was governed, I was
not the sole arranger,
For the law, with scriptural prompting,
makes MAN head of every fam-
ily.

Gradually, as years slipped onward, I
discovered means and methods
To pursue my own vocations, never
making open conflict,
But by peaceful penetration, gradually
my ways reverted,
Till again I could feel mistress, though
this needs must be disassembled;
So the fetters were not irksome.

But, alas for all my prospects, once
again a preacher stepped in,
Once again put man above me, charged
him as my Ruling Elder.
Now while I sit by my fireside, fretting
at my own impotence,
He, with other Ruling Elders, meets to
talk about my conduct—
Deal with all us erring miscreants,
while we must submit with
meekness,
Never voicing an opinion, always hum-
bly yielding to them.

While they gaily call on people, sick or
poor or only needy,
While they render heavy judgments, I
must wait in lowly patience,
Confident that they know better; that
their actions will be sounder,
And their verdicts will be wiser.

Never have I been consulted, if I
wanted this new bondage,
That the company I frequent, is the
kind I will be judged by,
Must I make my living over, to con-
form to stricter standards;
Quit my favorite peccadilloes, never
repeat juicy gossip,

Nor complain about the weather.
Never cross an intersection when the
traffic light is yellow,
Never let the mountains beckon, call
me from my church attendance,
Never linger in the basement after
classes Sabbath morning,
Making an impressive entrance, when I
take my place for worship;
Never daydream through a sermon,
thinking of my Sunday dinner,
Never criticize the preacher when I do
not like his necktie,
Nor my fellow workers either, since the
low should help each other.
The apostle Paul once stated, Women
should keep still in churches,
Never should they teach or query, but
if wonder conquered caution,
They might humbly ask their husbands,
Who may then explain such teachings,
as a woman's mind can master.

Women, thus by mandate shut out from
positions of importance,
Must seek other, subtle methods, to
preserve their own ideas,
So, while bending to a man's will, like
a willow, pliant, yielding,
Yet, when such a force is lifted, once
again returning upright,
Always changing, never constant, men
have called us inconsistent,
Weak and fickle, silly creatures, but
these only are defenses,
Against tyranny of masters.

So I gather up my courage, face the
future without flinching,
Possibly association with a church's
Ruling Elder
May not crush my spirit fully.
Would I rather, if the choosing were
permitted, hold a man's job,
All its dignities and honors, all the
powers and rights he garners;
Or continue, a mere woman, with a
woman's humble station,
Also with her own defenses,
Not to rule, but to influence by nuances
and innuendoes,
By ingenious indirection, by oblique and
hidden circuits,
Till no man can hope to read her?
So if I could make the choice, pick the
sex I should belong to,
I would still prefer the WEAKER.

Epilogue:

Possibly this proves the point,
Made by St. Paul, the apostle,
Women SHOULD keep still in
churches!

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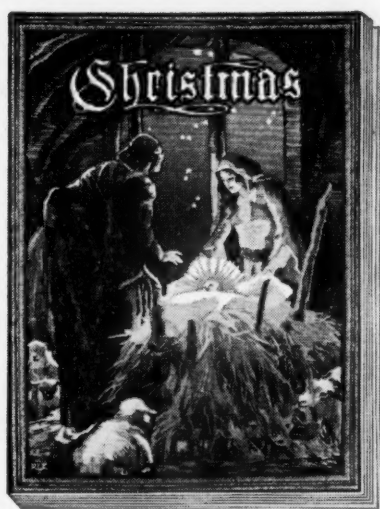
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My Peace

(From page 149)

LET me get to the main thing. What is the real peace of Christ? First, I would like to say that it is not, taken in itself, just a matter of temperament with Jesus. So many people say: "Jesus was so serene and so quiet and so gentle. He was not like me, torn and bleeding and damaged." We write hymns, "Gentle Jesus, meek and mild." What a travesty of Christ! He was not gentle and meek and mild at all. I take you to him when he is addressing the Pharisees, and he looks at them with his flashing eyes, and he says words that lash to-day like a whip. Then you say, "Gentle Jesus, meek and mild." Or I take you to the temple. He walked into the temple of God where they had brought trade into the house of God, and he came in with his whip and said: "Out of my Father's house." I think we have got to see the fierce Christ, the Christ with the flashing eyes, to know that the peace of Jesus, the peace he offers is not just a matter of temperament. He can give it to me. I cannot even talk without waving my hands, yet Jesus can give to me and to each one of us his magnificent peace. It is not a question of temperament at all.

FIRST, it is the peace of amazing power and strength. Some people have peace through weakness, but that is not what Christ offers. It is peace amid amazing strength. I wonder if you read Oliver Wendell Holmes as we do. We still think him one of the finest and most artistic writers that either you or we ever produced. I am constantly reading his *Autocrat of the Breakfast Table*. He tells of a visit to the mint in London, and in his own faultless style he tells of the machinery. He describes this great powerful thing coming down on a little bit of gold. We don't see that nowadays. It is a little bit of paper, but anyway, coming down on this little bit of gold with tremendous power but gentlest touch, and stamping that piece with power that would remain forever, and describing that machine—the emblem of true peace. It is a beautiful idea. I remember being with my Royal Scots in front of a ruined city. It was a lovely summer morning, and I was standing beside one of my boys in his kilt, and he said: "Padre, what a picture of peace." I said: "No, that is only a picture of desolation, and desolation can be terrible peace. I will tell you what peace is. If you could rebuild that cathedral with the people worshipping, repave the streets and rebuild the houses, and see the housewives



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making breakfast and then men going to work, this great throbbing civilization in its fulness, that is peace. A desert is not peace, and the peace that Christ gives is the peace of perfect power."

Second, it is the peace of the full view. A lot of you people here have peace in your hearts because you cannot see around the corner. If you could see what might be happening to you next week or next month or next year, you would not be sitting as qui-

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etly, as peacefully, as you are here. We all live in the peace of ignorance, but Jesus Christ offers us the peace of full knowledge. He says: "Ye may be born, ye shall suffer, ye shall die, and yet ye shall have peace." The average man in the world has peace when he does not think about death. The true Christian has peace even when he thinks of death, because he has the peace of the full view that leads him not into death but beyond death to the very feet of God himself. That is my peace. I want to have peace not because I am healthy and can play golf and enjoy myself, but I want to have peace knowing that I have got to die, that I may be broken in health, that I may be an old bent man. I want to have peace knowing everything—everything.

Lastly, it is the peace of perfect faith. "Ah," you say, "I knew you would come to faith. You preachers are always talking about faith in this world." My dear friends, will you tell me anything in this world that is not a question of faith? When I got on the train at New York to come up here I had perfect faith in the driver that he would take me to East Northfield. It is a question of faith. To-day when I went to golf with one or two of the men I had faith that the man at the wheel would not run into the next tree. I do not know a single thing that is not a question of faith. And faith in what? In poor, fallible men like myself. But the Christian faith asks you to believe in the God who is law and order and justice and love. I never apologize for asking any man to have faith in God. I would apologize for asking him to have faith in me or you. I would never apologize for asking him to believe in Christ or God, for I am asking him to believe in the very things that make life possible, the God of all truth and love. That is the peace that Christ gives, the kind of peace he had himself, that great strong man.

I don't care what your life is. It will be like my own—it will have trouble and care and anxiety and temptation and failure, and, in the end, death. It will have all this. Is that going to break your peace? Then it is not Christ's peace you have got. "My peace I give unto you, not as the world giveth give I unto you." "My last will and testament," as Matthew Henry said. "My peace unto you." You young men and women, you older men and women who have more problems because you look behind and before, and you elderly people who are looking down a short way to the westering sun,—My strong peace—My peace! What a great prophecy.

BOOK BROADCASTINGS

What the Writers Have to Offer

Preachers and Preaching

The Minister: His World and His Work, by William Adams Brown. Cokesbury Press. 248 pages. \$2.00.

The material in this volume is basically subject matter given before ministers and theological students at the Texas Ministers' Institute of Brite College of the Bible, at Texas Christian University at Fort Worth, and at the School of Theology of the Southern Methodist University of Dallas, Texas, last winter. Other chapters were used as the basis for the Rehrig Foundation Lectures at Muhlenberg College at Allentown, Pennsylvania, last fall.

The book is really an outline course in practical theology. It deals with the work of the minister in the modern world. The author pictures that world as it differs from the world of our fathers and outlines what that world has a right to expect of the modern church and what it has no right to expect. After discussing that world's proposed substitutes for God the author has five splendid chapters on the following subjects: The Minister as Priest: How to Make God Real, The Minister as Evangelist: The Good News of God's Presence in History, The Minister as Teacher, The Minister as Pastor, and The Minister as Churchman—Christian Unity and World Brotherhood.

Dr. Brown was for many years professor of Theology at Union Theological Seminary in New York. He has always held important offices of trust in such groups as The Religious Education Association, the Federal Council of Churches of Christ in America, and the Universal Christian Council on Life and Work. He has always been a prolific writer, and especially so since his retirement from Union. There is a sense in which this present volume is a glorious summation of all his past thinking. He knows the minister, his problems and his tasks, and no one has a better right or more ability to speak on the subject.

Here is much good news, born of a mind that has broad horizons. The minister will find in it, much that will help him as he seeks to do his work.

H. W. H.

Ethical Dilemmas of Ministers, by Frederick F. Mueller and Hugh Hartshorne. Charles Scribners Sons. 250 pages. \$2.00.

This is a very serious and worthy effort to appraise ministerial ethics and the social attitude of the clergy toward the various problems which they face. The book begins with the discussion of the attitude toward those they marry and concludes with interpretations of the findings in the various fields. The method of procedure seems

to have been through a direct mail order, to get specific answers to questions regarding the ministerial practices.

As we might expect the only definite conclusion to the whole is found in the

definition of *status quo*; from the point of view of ministerial ethics the clergy are in a "hell of a fix." Some take fees all the time, some in special cases, a few never. Some use all the discounts they can get, some accept a few, a very

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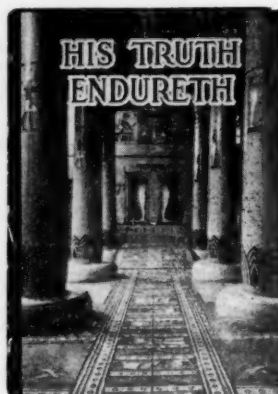
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few decline all. The volume even records one man who refuses to take a base ball pass. That is something new in the experience of this reviewer.

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This, to our knowledge, is the first serious effort to collect and classify this type of materials. There are many books which discuss ministerial ethics but few efforts to really secure findings. It is a good volume in this particular. So far as constructive usefulness is concerned, only the future can tell. If the reading and study of this book can lead ministerial associations and denominations to put into effect high ethical standards backed by sufficient moral pressure, it will make a tremendous contribution. Perhaps that will result.

W. H. L.

Peter and His Lord, by Clarence Edward Macartney. Cokesbury Press. 247 pages. \$1.75.

A book of sermons by Dr. Macartney is always a noteworthy event. Several of his sermon volumes are examples of exceptionally rewarding expository preaching based on the Old Testament. The present collection applies the same general principle to New Testament themes. The title of the book, instead of simply being the caption of one discourse, describes it as a whole. It contains twenty-one sermons having to do with the life and work of Peter. Among them we find the following titles: Peter's Call, Peter's Confession, Peter's Never-Answered Question, Peter and Tomorrow, Peter's Shadow, and Peter at the Gate Beautiful. Congregations are hungry for biblical preaching, and here we find it nobly exemplified. These sermons are characterized by a marked originality in thought and in general approach. In some of their aspects, however, they make one think of some of the great Scottish expositors like Maclaren and Whyte. It is comparatively seldom that we find discourses which are such delightful and thought-inspiring reading. In their elucidation of the Bible they are highly educative and at the same time unusually practical.

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is no doubt that they do possess certain of the characteristics of the better preaching of an earlier day. It is, moreover, equally true that these qualities make for effectiveness in the preaching of any generation. This book would be especially helpful to those of the younger prophets whose work in the pulpit is handicapped by their narrow homiletical range. These sermons are recommended to the attention of all who appreciate vital preaching.

L. H. C.

Worship

In His Holy Temple, by Ruth Irwin Rex. Morehouse Publishing Company, 125 pages. \$1.25.

An Outline of Christian Worship, by William D. Maxwell. Oxford University Press. 199 pages. \$2.75.

For some years Mrs. Rex has been contributing most worth while worship services to "The International Journal of Religious Education" and other magazines in the field. She also has several books of worship services to her credit.

Being associated with her husband, Percy Fielitz Rex, in the Episcopal church at Weathersfield, Connecticut, she has long been of the opinion that certain services of worship for children might be developed which, while in no way attempting to supersede the Offices of the Book of Common Prayer, might make those offices more understandable to the child mind. With this in view, she, for more than five years, has been developing such services. In this volume, the winnowed results of those years are brought together. The orders of worship may be obtained in quantities apart from the book if so desired.

While Episcopal in viewpoint the services and the book are so written as to prove valuable to people of any denomination. The included rich biographical material adds much to the value of the book.

The work of Dr. William Maxwell, minister of Hillhead Parish, Glasgow, holds to the high standard set and maintained by the Oxford University Press publications. All sincere students of worship owe Dr. Maxwell a debt of gratitude. It is nothing short of remarkable that so much has been packed into less than two hundred pages.

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The book is an attempt to give a concise outline of Christian worship and the forms it has taken from the earliest time to the present. A study is made of the early liturgies, Eastern and Western, together with certain medieval elaborations, with much attention being given to post-Reformation forms. Because of the strange neglect shown by British scholars toward the liturgies of the Reformed Churches, particularly the early liturgies, Dr. Maxwell has seen fit to devote a large proportion of the space of the book to this interesting field.

Naturally such a work as this requires much documentation. This has been most carefully and completely done. The eleven page bibliography will delight, by its worth, the heart of any student of this subject. Any one entrusted with the guidance of public worship can not afford to be unmindful of this book.

I. G. G.

The American Prayer Book: Its Origins and Principles, by E. L. Parsons and B. H. Jones. Charles Scribner's Sons. 340 pages. \$2.50.

This book was first planned and undertaken by the late Bishop Slattery, to whose memory it is dedicated. He had written a few sections when he was taken by death. The work was given to Bishop Edward Parsons, Bishop of California and the Reverend Bayard H. Jones of the Church Divinity School of the Pacific. Dr. John W. Suter, the distinguished Secretary of the joint Commission during most of the process of revision of the Prayer Book, had a part in the work.

This is the only book which, within

moderate compass, takes account of the most recent investigations of liturgical origins and brings the commentary up to the American Revision of 1928. It sketches the general development of Christian worship and its relation to the English and American books. It appraises the changes and additions of the latest revisions both in America and in other Churches of the Anglican Communion. It opens with discussions of the meaning of worship and concludes with a careful consideration of the principles of religious ceremonial, especially in relation to the offices of the Prayer Book.

The book aims primarily to meet the need of the ministry and of students of liturgics. Its appeal is, however, equally to the intelligent laity and to the many persons clerical and lay in the non-liturgical Churches who are concerned with the development and problems of Christian worship. One of the very useful, if not necessary, features of the book is a fourteen page glossary of liturgical terms.

W. L. L.

Why Worship, by Muriel Lester. Cokesbury Press. 43 pages. Paper 25c.

An interesting and helpful little book by an eminent social worker and Christian leader of England. In nine brief chapters with such suggestive titles as, **Worship Releases us from the Domination of Self**, **Worship Brings Release from Prejudice**, and **Worship and the Creative Instinct**, she offers reasons for the place of worship in life. This booklet will enrich the mind and soul of the pastor, being beautifully bound it would make an ideal little gift, and in some instances could be used as a study book in a devotional group.

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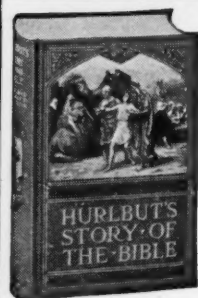
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Theology

Three Typical Beliefs, by Theodore G. Soares. The University of Chicago Press. 114 pages. \$1.50.

The purpose of this book is to present sympathetically the three distinct types of Christian belief which seem irreconcilable—Roman Catholicism, Fundamentalism and Liberalism. There has been need for such a book as this which will make possible for even the layman a comparative study of these three dominant types of belief.

It is not the purpose of the author to disprove nor to defend any of these systems. It is rather his aim to present each fairly and to allow it to stand upon its own merit. It is not easy to be absolutely impartial in the discussion of such a theme but in this book that goal has been attained. The presentation of Romanism is fair and sets forth the system in a better light than the view that most Protestants usually hold of it. Likewise the case for Fundamentalism is adequate and does not limit the fundamentalist view to that of the hidebound conservative. It has not been the reviewer's privilege to read a better statement of the beliefs of Liberalism. While the author falls obviously into this classification he does not seek to urge it upon his readers.

Here is a book that should do much to dispel ignorance and misunderstanding and to promote mutual understanding and appreciation among those of different shades of Christian belief. May it have a wide reading.

C. W. B.

Fifty Years of British Theology. A Personal Retrospect, by John Dickie. T. and T. Clark, Edinburgh. 132 pages. \$1.25.

This book is the Gunning Lectures delivered at New College, Edinburgh University, in December 1936, by John Dickie, Principal and professor of Systematic Theology in Knox College, Dunedin, New Zealand.

The first lecture is on John Henry Newman, the doughty enemy of Liberalism, whom Dickie considers important "because he anticipated some of the problems which were little in evidence during his lifetime, but are very pressing in ours." The second chapter is on a very different type of man, Dr. James Martineau, the greatest English exponent of theological liberalism in the nineteenth century. Succeeding lectures deal with the contributions of Brooke Foss Westcott, A. M. Fairbairn and Robert Flint.

The last two chapters called "The

Reaction to German Theology (especially in Scotland)" and "Other Significant Theologians, mainly Anglican, and Baron von Hugel" deal in brief with A. B. Davidson, Robertson Smith, Benjamin Jowett, A. B. Bruce, Marcus Dods, John Oman, and many others too numerous to mention. One section of a lecture groups men in brief under the title "The Influence of Albrecht Ritschl on British Theology".

This volume is valuable as an outline interpretation of significant trends in British theology in the last half century.

H. W. H.

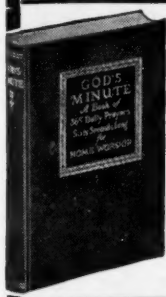
The Philosophic Basis of Mysticism. Thomas Hywel Hughes, T. & T. Clark, Edinburgh (distributed in the U. S. by Charles Scribner's Sons). 436 pages. \$5.00.

Once a week for a winter, the author of this review sat in the library room of the Scottish Congregational Theological College in Edinburgh, and along with about thirty-five other American graduate students revelled in the material being presented by a little Welsh scholar, Hywel T. Hughes. Outside, the world moved on its unheeding way, generally under a dense fog, usually augmented by rain, with only an occasional day when the sun made its presence known. But the darkness without had no effect upon those who sat under the genial spell of the lecturer. Here was no dried-up theologian, but rather, a thorough scholar who could make his subject to live and who could reveal to those about him many of the secrets of the mystic life of which he spoke so earnestly. At times, the professorial bearing disappeared and the daemon of mysticism shone thru the eyes of the diminutive Welshman. What a range of knowledge the man had! No mention was ever made of a book—British, American, French, German—but that it had been read and digested by Dr. Hughes. No wonder that the notes of his courses were treasured by all who were permitted to sit under him.

Now those courses are being presented to a wider audience. First to be published *The New Psychology and Religious Experience*, followed by *Psychology and Religious Origins*, and now *The Philosophic Basis of Mysticism*, this latter volume dedicated "To My Post-Graduate Students" to all of whom it must come with a thrill.

The purpose of the book is well set forth in the preface: "An attempt is here made to examine the Epistemological, Psychological, and Ethical aspects of the mystical life and to take account of the various theories pro-

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pounded by different writers, more especially the psychological writers, of recent days."

That there was need for such a book is evident when it is realized that the only really comprehensive book on the philosophy of mysticism, that by Du Prel, was written before the modern movements in psychology took place. Most modern writers on mysticism have dealt with the subject either incidentally or partially.

Dr. Hughes ably defends his conviction that "in mysticism we have what is the core and essence of religion at its best." True it is that mysticism is capable of many extravagances and may run to perilous excesses, as he amply shows. Nevertheless, he capably supports the corollary of his thesis, that "after searching thru the mazes of emotional excesses and abnormal experiences, we reach the heart of the mystical life, it is ever to find in it an element without which religion can never attain its completion."

This is definitely a "must" book, and should be in the hands of every person interested in mysticism. I. G. G.

The Bible

His Truth Endureth, By James C. Muir. National Publishing Company. 304 pages. \$2.50.

Take an author who knows and respects his Bible; add to this an intimate knowledge of Bible lands gained through excavations and research; add to this an understanding of ancient history; then take the ability to write in a popular style. Bring these together and you have this book.

It is a fascinating one for the Bible student to read. The author starts with the beginning of things in Genesis and continues through the Old Testament. Each portion of the scripture is interpreted through history and modern research. Much of it is known to the minister and scholar. But the effects of exploratory research in Bible history is not yet appreciated by the lay Bible reader.

The book does not indicate that it has been created mere to bolster up a belief in the Bible test. Rather it is interpretative. It will surprise some to find that Abraham was not a rough adventurer but an educated man from a cultured city with high intellectual standards. If one has studied the history of Israel apart from that of the surrounding nations this book will help him to put it in the proper perspective.

Should your church wish to present the Sunday school teachers with a gift which will be valuable through the years this is a splendid one. W. H. L.

Little-Known Young People of the Bible, Eveleen Harris. Round Table Press, Inc., 141 pages, \$1.25.

Since the publication of Charles Reynolds Brown's *Ten Short Stories From the Bible* many have been the attempts to do somewhat the same thing. Here is one such attempt for young people—by young people, the author evidently having in mind children of approximately Junior age.

The careers of fourteen boys and girls whose stories are recorded either scantily or at some length in the Old and New Testaments, are here retold at greater length for Junior children. While the reviewer finds it difficult to be as enthusiastic over them as either the writer of the Introduction or of the jacket, they do have their good points and will no doubt prove of value to busy Junior department superintendents who must meet the constant demand for story-sermons.

I. G. G.

Oxford Reference Bible. Oxford University Press. Prices range from \$2.75 to \$8.75.

This Bible is said to be the thinnest made. The editor's copy is about one-half an inch in thickness. It contains 894 pages, with a center reference column with 50,000 references. The weight is about ten ounces. Page size is 5 x 6 3/4 inches. There are twelve maps in the back, red under gold edges and a silk marker. It is a beautiful, compact book. The type is Times New Roman made in special size for the book. If you should be fortunate enough to secure a copy of this Bible you will treasure it. W. H. L.

The Church

The Future of Christianity, by Edgar Sheffield Brightman. The Abingdon Press. \$1.50. 154 pages.

Professor Brightman is an acknowledged leader of the American philosophical movement known as personalism. Several of his studies have already placed him in the ranks of the foremost philosophers of religion in America. When our standards of right and wrong were being blurred by scepticism, he produced his *Moral Laws*. In our desire to have an intellectual approach to the problem of God, he has given us *The Finding of God* and *The Problem of God*. Having dealt with such topics as *Personality and Religion* and *Religious Values*, he now turns in a more popular study to the relationship between religious and scientific knowledge and considers *The Future of Christianity*. This volume forms the Henry Martin Loud Lectures given at the University of Michigan in 1937.

ABINGDON

IN ALL HIS OFFICES

By William Fraser McDowell (\$1)

• These lectures, delivered in Boston University last February, grew from Bishop McDowell's desire to help his young brethren be good ministers of Jesus Christ and to "preach Christ in all His offices." His message was listened to with deep and reverent interest.

THE CHOICE BEFORE US

By E. Stanley Jones (\$1.50)

• In facing the stark realities of the world situation, Dr. Jones believes this is the hour for prompt and comprehensive action, which must go to the roots of conditions. He argues that if Democracy will choose to have the Kingdom of God motive behind it and the Kingdom of God goal before it, then Democracy can remake the Earth.

THE POWER OF GOD

By Karl Heim (\$1.25)

• "Now that we have read this book, we can readily believe what Professor Dickie tells us in his preface that peasants as well as students flock to hear Karl Heim preach. . . . These fresh and vivid sermons are of the greatest interest."—Sydney Cave in *Congregational Quarterly* (London).

THE MAGNET OF THE HEART

By Robert Menzies (\$1.50)

• "I say quite confidently that all of us who preach or address meetings ought to buy or steal this volume. All the way through, as I have been reading, I have been learning afresh. This is real evangelical preaching of the highest order."—Dr. James Black in *The Christian World* (London).

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The four chapters of this book discuss in turn Our Knowledge of the Future, The Future of the Bible and the Church, The Future of God, and The Future of Man. These chapters offer a philosophy of hope based on religious insight and on the rejection of Bertrand Russell's view that science is our only knowledge. Dr. Brightman's reasons for his belief in God, his evaluation of the Bible in our modern age, and his estimation of the place of the Church in the future are only a few of the stimulating ideas presented in these lectures. These chapters will be to the reader of this volume suggestive material for sermonizing. It gives us a Christian philosophy for the future of humanity which will help us in our present nationalistic and economic strife.

W. L. L.

I Went to Church in New York, by W. M. Bomar. The Graymont Publishers. 307 pages. \$3.00.

The author of this book presents himself in the guise of a reporter. He attended services in thirty-one different places of worship in New York City and devotes a chapter to an account of what occurred at each one of them. As a rule he quotes the hymns and the scripture used, describes the general setting and gives a synopsis of the sermon. His selections of the religious organizations whose services he makes the basis of his book is not without interest. For example, he attended Dr. Fosdick's Riverside Church, John Haynes Holmes's Community Church, Theodore Cuyler Speers' Central Presbyterian Church, Rabbi Stephen S. Wise's Free Synagogue and Ernest R. Palen's Middle Collegiate (Dutch Reformed) Church. However, in certain instances he went far from the beaten track and attended out-of-the-way services held in hotel parlors or obscure churches. There is a report of a meeting of freethinkers held in restaurant and one of a session of the followers of Hinduism at the Ramakrishna-Vivekananda Center. Dr. Bomar also gives a report of the services of the Glad Tidings Tabernacle (Pentecostal). In another chapter he deals with the gathering of the United Lodge of Theosophists in the building of the French Museum of Art.

The idea of this volume is original and the material is illuminating, since it gives the reader considerable insight into the range and emphasis of the

various religious groups of the great metropolitan center of life. The synopses of the addresses are well done, but the presentation of the settings is inadequate. If more chapters had been devoted to other outstanding New York pulpits, the book would probably have been of greater value, but the author's idea of presenting as many different phases of metropolitan religious life as possible has its commendable features. One wonders, however, as to the reason for the omission of the important Christian Science group. The general plan of this book is so good that its failure to measure up is to be deeply regretted.

L. H. C.

Christianity and Sex, by Richard C. Cabot. The Macmillan Company. 78 pages. \$1.00.

A brief book in which Dr. Cabot tries to build healthy ideas of living. He believes that the propaganda for sex hygiene, current during the past decade, has been harmful because it has centered attention in an abnormal way on this subject. He doubts if sex knowledge is a remedy for the lack of sex morals in our present age. Trying to build character through knowledge of the body and sex functions is like trying to live by bread alone.

He overlooks the individual cases where happiness may be secured only through knowledge in his statement: "Contraception and venereal prophylaxis may turn out to be blessings or curses or either. I do not believe that any one has yet a long enough historical perspective to decide."

Perhaps this is a timely warning that the sex hygiene program has been going too fast; at least, it is a healthy, if conservative, point of view on the subject.

W. H. L.

Our Changing Churches, by Joseph Van Vleck. Association Press. 249 pages. \$2.25.

The reviewer laid down a copy of a book on ministerial ethics to pick up this volume which deals with the purpose and program of the local church. The book on ministerial ethics proved beyond a doubt that ministers are confused in their ethical thinking and practices. This volume makes it very clear that most churches do not know where they are going or how to get there. "We know not whither thou goest, how can we know the way."

The material is taken largely from a

mail survey made of the Methodist churches in the metropolitan area of New York. Questionnaires sent to a sample 20% of the churches furnished the basis for the study. The one conclusion that the reader reaches from the tables is that the average church member has no conception of the purpose of the local church. Perhaps a survey of the ministerial thought would have made a better picture—perhaps not. Appreciation of the IQ of the membership of these churches is not increased when one finds from the figures that a large majority register their conviction that a true Christian will never seek to compare the Bible with other books. I think that Cleveland Methodists might do better than that.

Seriously, the volume reveals an amazing weakness in our modern churches. Until the membership has an idea what the whole thing is about, it is going to be very difficult to bring the churches to any degree of effectiveness.

W. H. L.

Various Topics

The Third Reich, by Henri Lichtenberger. Greystone Press. 392 pages. \$3.00.

If you can read just one book on modern Germany, select this book. Select it for the following reasons. First, it is written by a French professor, born in Alsace, and life long student of German history and literature. He knows his subject, yet he is far enough away to properly appraise the various factors which must enter into any discussion of Germany. In the second place the book is dispassionate. It is a factual volume rather than a controversial one. One can lay down the volume at the end of the study without knowing which side the author favors. He discusses the subject—not his own convictions. In the third place, we would urge this book because of its inclusiveness. It does not touch but one side. You will find a discussion of the race myth, religion, agriculture, economics, foreign policy and other sides of German National Socialism.

The reader gets very clearly the picture of the forces which set the stage for Hitler and the third Reich. Chancellor Hitler is pictured as a man of considerable political shrewdness who very carefully played his cards to gain power for his party. The successes of National Socialism in rallying the discontented people and the growing morale of Germany under this government is clearly shown and justified.

Of course, the book does not assume, and the reader will not assume that the things which have been done are a solution of the problem. The religious question has had no permanent solution; neither has the economic. National Socialism has still to show that it can build a permanent political economy. But that is beyond the realm of this volume which pictures the Germany of today.

W. H. L.

Children's Everyland Story-Sermons, by Hugh Thomson Kerr. Fleming H. Revell Company. 185 pages. \$1.50.

Having already given us five books of children's sermons Dr. Kerr now adds a sixth. Preaching to the children effectively is a rarer art than preaching to their parents, as every

minister knows. While it is professionally unethical to preach to adults the sermon of someone else there is no such ban on the use of children's sermons. So ministers everywhere who preach to children will purchase and gratefully use most, if not all, of the fifty-seven sermons Dr. Kerr offers them.

In his brief foreword the author tells us that in a recent sabbatical year, after a quarter of a century in the pulpit of the Shadyside Presbyterian Church at Pittsburgh, he sifted over his old sermons, some two thousand. He found out that few of his sermons had escaped the touch of time. Readers of his book will understand this. F. F.

Swords into Ploughshares, by Mary Hoxie Jones. The Macmillan Company. 374 pages. \$3.00.

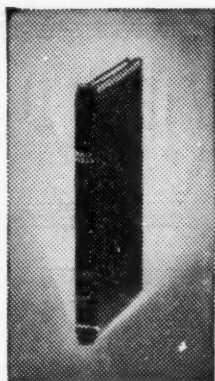
The subtitle reveals the message of the book, "An Account of the American Friends Service Committee, 1917-1937." In twenty-two chapters we have the well-nigh incredible story of what the American Quakers have done to relieve human suffering in the last twenty years. Starting with the feeding of more than a million German children the Quakers were soon driving dray loads of cod-liver oil into Russia, fighting typhus in Poland, replanting wastes in Serbia, administering aid to Austria and later, acting as foster parents to thousands of children in the coal fields of West Virginia, Kentucky, Pennsylvania and Ohio while planning for the rehabilitation of the miners and are now carrying relief to the war-stricken children of Spain. Always they have been bearing witness to constructive peace before the mind and conscience of mankind. Thus the sons and daughters of George Fox and Elizabeth Fry have been true to their heritage. The record is as a bright light shining in our dark and troubled world. F. F.

Say Thou Art Mine, by Paul Y. Livingston. Fleming H. Revell Company. 128 pages. \$1.25.

This little book is composed of eighteen devotional sermons, the titles of which are taken from three familiar hymns, each hymn line being the title of a sermon. The lines used are the first stanza of "I Heard the Voice of Jesus Say," parts of the second and third stanzas of "Rock of Ages" and four lines from a hymn familiar to the reviewer, called "Say Thou Art Mine". The author is a conservative Lutheran minister in South Ozone Park, New York City. The volume is dedicated to the memory of Daniel J. Klinedinst, Jr., and has an introduction by Professor Daniel J. Klinedinst, Sr., of Mount Wolf, Pa. The present book is one of the Evangelical Sermon Series published by Revell. H. W. H.

The Unbeautiful Speck, By Sheldon Christian. Carra-Christian (Brunswick, Maine). \$1.00.

Mr. Christian, a Universalist minister, has put into a five hundred line poem a protest against war and industrial tyranny. The speck is unbeautiful but the poem is a thing of beauty. There is vision in the lines. At the same time there is pessimism. For instance, there is stark realism in these lines:



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5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of

* ch. 3. 28.
* Or, regard my seed
* ch. 10. 16.

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"I sit by the kitchen table with the desperate young husband out of a job,
I listen to his wife in the cold bedroom nearby, nursing the new born baby on empty, bitter breasts.
I cover my face with my hands and weep silently so his wife will not hear my crying,
And I wonder to myself what will be the end of it all."

John Haynes Holmes who writes the introduction to the poem compares it with the work of Walt Whitman and adds, "Mr. Christian has given us a work of vision for which the years may be grateful. The work is nicely printed on a heavy rag stock with a heavy white cover. W. H. L.

Religious Living, by Georgia Harkness. Association Press. 65 pages. \$0.50.

This is the fourth in the series of the "Hazen Books on Religion." The authoress is already known as a modern and effective interpreter of the Christian faith through her recent books on "The Resources of Religion" and "The Recovery of Ideals." She treats her theme in four chapters, first defining religious living, then indicating the obstacles to it, and finally tracing its beginnings and its growth. On every page she is clear in her emphasis and practical in her suggestions. Avoiding all use of familiar theological language she presents the fundamental necessities of repentance and conversion for the believers in terms of present-day conditions. She expounds the chief and age-long disciplines of moral living, emphasizing private and public worship. Primarily adapted to the questioning college student this little book is valuable for laity and clergy also. The fourteen questions for modern Christians to put to themselves on pages 40 and 41 will probably be quoted in many pulpits and Sunday School classes this winter. F. F.

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ILLUSTRATIVE DIAMONDS.

SELECTED BY PAUL F. BOLLER

WHAT CHRISTMAS MEANS

The true spirit of Christmas is in humble adoration. "Where is he that is born king of the Jews?" the wise men asked, and said, "For we have seen his star in the east, and are come to worship him." The true spirit of Christmas is in worship not in revelry. There is a danger that the multiplicity of duties, the round of pleasure, the rush of preparation, the giving and receiving, the arrangements for the feast, will lead our thoughts away from the true meaning of Christmas. Joy is well enough; one would even wish to make it more abundant and widespread. But we should remember what Christmas means. It is above all other times the season of good tidings. Therefore let us cast all care aside and live in the sunshine of God's love. Once grasp this stupendous truth and make it your own—that God gave His Son to men—and all else fades into insignificance. "Therefore will we not fear, though the world be removed, and though the mountains be carried into the midst of the sea." From *Thou Art the Christ* by A. A. Acton; Fleming H. Revell Company.

"OTHERS"

Some years ago General Booth wished to send a Christmas greeting and message of inspiration to all the Salvation Army workers around the world. He decided on this one word, "Others." When it flashed out on telegraph and cable it inspired the world.

It takes an unselfish Christian to say, "Others," and then live it as did General Booth.

"Others" to him was all inclusive. He drew within his circle all who needed him, regardless of color, creed, station, or condition of life. His interest sought out the unlovely, unattractive life because he knew that God could remake it.

From *Follow Me*, Issue by Anna M. Clarke; The Westminster Press.

"OF ONE BLOOD ALL NATIONS"

"God has made of one blood all nations," and let us not shrink from the people among whom was born His Son. Tradition tells that Three Wise Men of different color and race met under the Syrian sky and were guided by the Star to Bethlehem's manger. God's Son came into the world to teach us that, in His kingdom, there can be neither Jew nor Greek, bond nor free, black nor white, nor yellow, but that "Christ is all and in all." From *Article in The Christian Work* by Helen R. Hieb.

THE WORD MADE FLESH

It is in religion that we best see the rich play of this doctrine of the word made flesh. There never would have been a foreign mission nor a home mission without the incarnation of the



Paul F. Boller

Though Christ a thousand times

In Bethlehem be born,
If he's not born in thee,
Thy soul is all forlorn.

—Jacopone da Todi

Gospel in missionaries. And missions can be kept alive only by the constant stream of men and women going into the mission fields. Cut off this procession of "living epistles," and the business of missions would languish and ultimately collapse. You may sow China knee-deep with tracts about Christianity, but all this literature will not have a fraction of the potency of one devoted missionary. China wants to see the word made flesh. A Japanese editorial writer said recently that what Japan needed was somebody to incorporate in his personality the teachings of Confucius, as Christ incarnated for Christians the teachings of Christianity. Precisely. There is no argument for Christianity quite as effective as a Christian. From *The Feast of Quails* by Howard J. Chidley; Fleming H. Revell Company.

WORSHIP THE NEW BORN KING

There is a city cathedral in Europe where gay little shops, built between buttresses and facing on the square, cluster under the church eaves. Just now, the great chimes ringing out their carols above are unheard in the competitive frenzy of Christmas commerce in the bustling shops. With us as well, Christmas seems sometimes to be all "Christmas shopping," candy, store counters, Santa Claus, and tinsel. Clustered about the great fact are a thousand gay details, merely taking their name from Christmas.

Still, the great inspiring shrine of Christmas itself stands—joyous fact towering amid joyous festival. Let us enjoy the festival, most hearty symbol of man's good will. But also, entering into the supreme fact of God's good

will, let us there in quiet joy worship our newborn King. From *To-Day*, Issue by John Oliver Nelson; The Westminster Press.

HE POURED OUT HIS SOUL

George MacDonald was crowded out of his first and only pastorate, went to Manchester and then to London, preached in a hall, and became a great inspiration to multitudes of Christians. William Burnet Wright tells of one Sunday service which he attended. MacDonald read the eleventh chapter of the Epistle to the Hebrews on the heroes of faith and began his sermon with a broad Scotch accent: "We have heart of these men of feyth. I am not going to tell you what feyth is—there are plenty of clergymen to do that. I am going to try to help you to believe." Then for an hour and a quarter he poured out his soul on that spellbound congregation until none could have left the hall without being sure that there are great aims to live for, great convictions to live by, great faiths undergirding life, and great hopes ahead. From *Adventurous Religion* by Henry Emerson Fosdick; Association Press.

IN TUNE WITH CHRIST

When two musical instruments are in one room, when they have been put in harmony the one with the other, if then the musician touches the chords of one of them, from the chords of the other music made by unseen fingers may be heard softly flowing. And even so, when our lives and hearts have been put in tune with the spirit and teaching of Jesus, then within ourselves will be heard the same music which filled his soul with peace—the peace of God which passeth understanding. From *Best Sermons, Book Four*, Edited by Joseph Fort Newton, Sermon by Edwin D. Monzon; Harcourt, Brace and Company.

THE TIDE OF RELIGIOUS LIFE

Some years ago a chart was prepared in the city where I then lived, showing the fluctuations in religious interest over a term of years. It was the craziest-looking chart I have ever seen, except, perhaps, a weather or a financial chart. Sometimes the lines would shoot up to great altitudes; at others, they would sink to unprecedented levels. What an eloquent story it told. But it did not say that when the line dipped downward church members had ceased to pray, or men to work, or ministers to preach. It said only that the tidal life of the town was at its ebb. That was all. A few more years and the tide had turned and the floods of the spirit rushed in once more.

At the present day men are talking about the comparative public indifference to religious appeal. What is to be done, they cry? And many talk in alarm, as if the very cause of religion

were at stake. Well, there is nothing much to be done except to be patient and faithful. The spiritual reaction is sure to come. Men who have ceased to care will one day hunger again for spiritual truth. All that the church has to do is to strike the spiritual note as clearly and strongly as ever she did, to keep the spiritual level high, and wait for the tide to turn again. From *Religion and Life* by Raymond Calkins; Harper & Brothers.

POSITIVE ATTITUDE TOWARD SCRIPTURE

A positive attitude toward the Scripture is much better than a critical one. There was that young Chinese Christian who sent to a minister who was visiting in China and asked for a conference that he might have explained to him sections of the New Testament which he did not understand. He had marked in red ink the passages he wanted explained and the visitor discovered that there were very few sections in the entire New Testament which were not underlined. He presented the Chinese Christian with another Testament and asked him to mark those things which he did understand. Then it was suggested that perhaps he had failed to mark some passages, and it would be well for him to read through again. After doing this three times the Chinese Christian came back with a new light on his face to say that the interview would not be necessary, that he was finding there were many things he did understand, and that it was not necessary to deal with those passages where he thought the meaning was not clear. From *Youth Action in Personal Living*, Christian Quest Pamphlet; The International Council of Religious Education.

TO WHAT KINGDOM DO WE BELONG?

It is related about a king of Prussia that he was one day playing with children, and asked them to what kingdoms of nature different things to which he pointed belonged: a stone to the mineral kingdom, a flower to the vegetable, a leopard's skin to the animal, according to the old classification. "And to what kingdom do I belong?" he asked. "To the kingdom of Heaven," a little child replied. That is man's true classification. That is his birthright. Our hearts assent to that ever and again with a thrill of agreement, in moments of profound feeling or noble thought. But we do not live as such. We seem powerless to rise to the level where this state is the habitual and natural. It seems more like a shadowy memory of a state in a far-off time, a time when heaven lay about us in our infancy. Shades of the prison-house have closed upon us since then.

How to recover that state of sweet filial relationship with our Father? It is our Elder Brother who makes it possible. He awakens the dormant sonship. He unites us again to God. From *Christ's Service of Love* by Hugh Black; Fleming H. Revell Company.

Fund-Raising--Outlook for 1938

FOR CHURCHES: DEBTS, IMPROVEMENTS, ETC.

Forecast and Suggestions by

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(These are extracts from our recent Bulletin, "Church Fund-Raising Possibilities." Send for copies for some of your leaders.)

Five Typical Recent Reports

November 1, 1937. "Having raised over \$53,000 in a 'debt-reduction and parish house fund' campaign climaxed yesterday, our officers and people are jubilant. This will clear our debt (\$11,500 incurred in 1923) and assure early completion of parish building

prayed for over ten years. Due to stock market conditions, and reduced industrial employment here, many wanted to defer the campaign indefinitely. . . . all are now delighted."

October, 1937. "Of \$81,000 raised for our new building in March with the help of Mr. Tompkins, we collected over \$16,000 in four months, broke ground in August, and will be able to dedicate in 1938 with less debt than we anticipated."

September, 1937. "When the sheriff's sale sign was placed on our church in August, we wired Dr. McGarrah. His timely counsel and cooperation have enabled us to raise over \$29,000, including \$10,000 cash. So our creditors have accepted a settlement, our church is saved for many years of progress and fruitfulness."

August, 1937. "Over \$25,000 cash collected in 12 months after Dr. McGarrah came to help, reducing our debt by one half and saving in carrying charges enough to cover this year the entire campaign expense." (Fee and expenses totaled less than \$1,000 on \$47,000 pledged in June 1936.)

July, 1937. "Over \$27,000 paid in three months on \$92,000 raised in April with the guidance of Dr. McGarrah and the services of a member of the staff of the Church Service Bureau. Every one delighted now."

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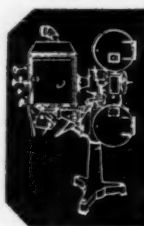
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Why the Issue Is Neutrality or War or the Real Significance of Neutrality

Florence Brewer Boekel*

THE neutrality law was passed by Congress in response to an overwhelming demand of the people to be protected against becoming involved in any other foreign war. It was considered over a period of two years; passed three times, each time in a form stronger than the last. The present law was carefully worded so that whenever "a state of war" existed, it should be applied. Repeated efforts on the part of the Administration to have the law give the President discretion as to whether it should be applied against one or both belligerents and as to when it should be applied were definitely defeated.

If Congress permits the President to nullify the law at this time and permits him to carry out a policy opposite to that declared by Congress to be the policy of the country, there is no reason to hope that any future efforts of the people or of Congress to prevent war will be carried out by the Executive Department of the Government.

The founders of this country, recognizing that the war-making power was basic to all other powers, for the first time in history gave this power to the representatives of the people and denied it to the President. If Congress is deprived of the right to determine questions of war and peace, our democratic form of government will be weakened at a vital spot. This issue is fundamental to the future of the American people.

Until the neutrality law is applied, we are definitely helping Japan. At present, China is cut off by blockade. Privately owned American vessels are forbidden to carry munitions to either China or Japan except at their own risk. The risk in carrying them to China is prohibitive, but there is no risk in carrying them to Japan. Only the neutrality law will prevent this country from supplying munitions with which to carry on the Asiatic war that we condemn.

The question is how to stop aggression. In the World War, we fought a war to end war and "stop" Germany. At the end of the war, short of wiping out the entire German people, every possible penalty was imposed upon Germany to keep that nation down. But Germany today is again regarded as a threat to the peace of the world.

Our past experience, therefore,

*Educational Secretary, National Council for Prevention of War, 532 17th Street, Washington, D. C.

proves that war will not end war and that efforts to reduce a nation to a position of helpless inferiority merely tend to unite the people of that nation and to make them willing to accept dictatorship in order to win back their feeling of equality and national security.

The outstanding fact in the world situation today is that certain nations believe themselves to be deprived by the policies of other nations of equal rights in the world's resources and so of an equal standard of living. There are only two things that can be done. Either the dissatisfied nations will fight or the nations which are in a position to make adjustments will make them. If war is what we want to avoid, our effort must be to bring about the changes that are required if we are to have peace. As long as the nations which are satisfied with the present situation feel they can avoid change by going to war to suppress the demand for change there will be no chance for peace. So long as governments look upon war as a last resort, their attention will be given to preparations for war rather than to policies of peaceful change. If the fact is accepted that the United States cannot be looked upon for support in war even the most powerful nations will be more hesitant to engage in war and readier to undertake policies that will mean peace.

The sanctity of treaties will be observed only when treaties are negotiated among equals, instead of being forced upon some nations at moments of special weakness, and when they include provisions for change in the light of changing conditions. The greatest influence which the United States can wield for peace is to establish definitely its own independent policy of non-participation in war by invoking the neutrality law in all foreign conflicts.

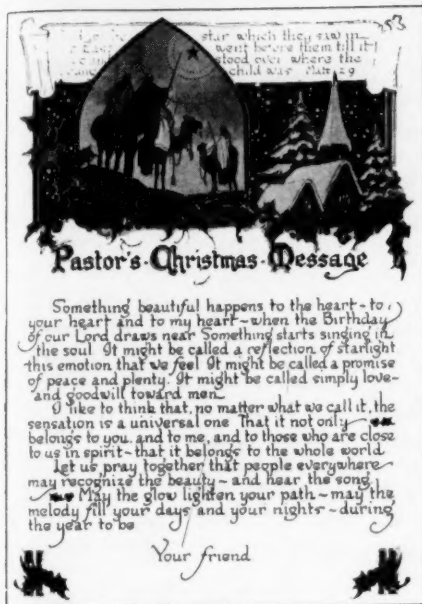
If the neutrality law is not applied but instead this government starts out to police the world, we must greatly increase our army and navy. Our national debt is already a burden upon the people. This last year military appropriations were increased while relief appropriations were cut. Increases for the army and navy will mean a greater debt, higher taxes and even less relief for the people of the country.

The neutrality law was the expression of the will of the American people to keep out of war. Failure to carry it out means that that will for peace is being denied expression.

Application of the law to China and

Japan will prevent American munitions which are now cut off from China by blockade from reaching the other belligerent.

Acceptance of neutrality as the invariable policy of this country will encourage steps towards such adjustments in world affairs as must be made if there is to be any hope of peace.



The ministers of America have learned to look forward, each year, to the announcement of the Pastor's Christmas Letter issued by Goodenough & Goglom, 296 Broadway, New York City. Written by skilled writers and designed by selected artists these letters mark a very high tide in a Christmas greeting for clergymen.

The 1937 letter is particularly beautiful. The illustration above will give you something of the general form of the letter but black type cannot reveal the beauty of this item in three colors and bronze.

If you have not received a copy of this letter we suggest you send a post card, immediately, to the publisher asking for a sample copy, together with prices. The address will be found on the inside front cover of this issue of *Church Management*. Or, if you prefer, send the request directly to us and we will forward it for you.

The Destiny of Man, by Nicolas Berdyaev. Translated from the Russian by Natalie Duddington. Charles Scribner's Sons. \$5.00. 377 pages.

Archbishop of York's declaration that "I regard Nicolas Berdyaev as one of the most important writers of the time" is easily confirmed after reading this volume. This study is the longest and most important which Dr. Berdyaev has made. His attitude toward church history and tradition is critical for he believes that religion has too long catered to the group rather than to the individual. This volume follows, naturally enough, principles already discussed in his *Freedom* and *The Spirit of Man* and *The Meaning of History*. This book forms a fitting addition to those other two volumes in

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which the Christian philosophy of religion is stated.

In this study the author deals with such fundamental problems as the origin of the distinction between good and evil, the nature of freedom and man's relation to God, and he then proceeds to discuss the practical conclusions which follow from his metaphysical theories. Dr. Berdyaev's insistence on the creative character of moral activity reveals, the reviewer believes, a new approach to the problems of conduct for the author shows how the Christian ideal is no mere dutiful observance of divinely prescribed moral rules, but a free and spontaneous expression of that deeper self which is the image and likeness of God.

The book is organized in three parts. The first three chapters form part one and considers the principles of ethical knowledge, the origin of good and evil, and lastly the problems of philosophical anthropology. The second part of the study, which consists of four chapters, discusses such subjects as the ethics of law, the ethics of redemption, the ethics of creativeness, and lastly, the concrete problems of ethics. The third part deals with eschatological ethics and considers the relation of death, immortality, hell, and paradise to man's destiny. Perhaps American psychologists would reject the author's definition of conscience as unscientific and moralists would contend there are more than two moral principles, nevertheless, this book is one of the most important religious studies in recent years. It is the type of book which will be reread for further profit and intellectual stimulation.

W. L. L.

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Citizens National Committee Gets Under Way

By Ormsby McHarg

The Citizens National Committee comes as a result of the steel strike in Johnstown, Pennsylvania, last summer. At first, it was but a local committee to protest the communistic activities of the C. I. O. From that it grew to national proportions. Mr. McHarg, the author of this article is the secretary of the new movement and has the responsibility of perfecting its organization. The purpose and plans are outlined here.

OUT of the dark clouds that surrounded Johnstown, Pennsylvania, in the months of June and July of this year there has emerged a ray of light in the form of the Citizens National Committee. Thousands of people throughout the country who are aware of the existing peril have turned to this newly formed committee, believing that it will be the medium for breaking the hold which Communism has been slowly but steadily tightening around our Government and our liberties.

Johnstown for many months before the steel strikes had been the scene of ceaseless activity on the part of C. I. O., so-called labor organizers. Following their usual tactics, they succeeded in blinding about five hundred of the mill men to their real purpose, convincing them that they had at heart the cause of American labor and not Soviet Russia. But there were over 14,000 workers who would neither be deceived nor excited to the point where they were willing to lay down on their jobs simply to promote the schemes of the C(ommunist) I(nternational) O(rder).

These so-called friends of American labor then resorted to their chief weapon—force. Backing up the five hundred from the steel mills with strikers from other branches of industry, they committed every violence,

stopping only at murder in their efforts to keep non-striking mill men from their work. Neither the State nor National Government would come to the rescue of the bedeviled city, and in protest to the threat of the all powerful John L. Lewis, head of the C. I. O., to march 40,000 miners from surrounding states into Johnstown to force the non-strikers to terms, the citizens of the city turned to the country for aid; appealing through the medium of an "AD," "We Protest," which was inserted in thirty newspapers throughout the country.

The response was so instantaneous and so overwhelming that it was apparent that there were millions who would be willing to cooperate in a movement backed by reputable citizens to stop the tools of Communist Russia from making further inroads into our country.

This response showed where the sympathies of the American people lie, and was so successful in bringing peace to Johnstown that it was decided at a meeting attended by those who had contributed either morally or financially to the movement, to form a permanent national organization of those who are the real friends of American labor.

With thousands of membership cards signed by law abiding citizens from every State in the Union, we are well on the way toward an organization that very soon will outnumber the ranks of the C. I. O. twenty to one.

We are composing a national committee which will have at least two persons from each state and more from the larger states. These members will be well known and highly respected citizens representing every interest in the country. When this committee is filled, it will sign and issue a call for a national convention which it will hold, probably in December. The members of the committee will be called upon to choose a delegation from their respective states to attend this convention. These delegates must represent the integrity, intelligence and patriotism of the country, for on the convention will

rest the duty of formulating a charter or platform for the future guidance of the committee. This charter will be carried back to the various states where it must be carefully worked out. We want all the people who are opposed to Communism to be preaching from the same text.

There is no one in this organization attempting to perpetuate himself. Our purpose and objective is to help the country to help itself out of the dilemma into which the forces seeking to destroy our Government have placed us. We can shut our eyes no longer to the activities of Communist groups which are by hook or crook digging into our very vitals. We must act! This committee offers a common meeting ground where people from all parts of the country can get together and irrespective of politics or religion, fight the battle against the Communist International Order of Soviet Russia at work in this country. The winning of this battle will mean the preservation of our form of Government.

Following is our Statement of Principles which we hope the country will consider sound:

1. We condemn the lawlessness and violence which have marked the present wave of strikes throughout the country.
2. We are opposed to any group, whether on the side of labor or management, which invites or is responsible for violence in defiance of the Constitution of the United States.
3. We believe it the duty of the government to guarantee, by the impartial enforcement of law, the right of every citizen to work or strike as he or she may choose, and to join or refrain from joining any labor organization, as he or she may desire.
4. We believe that labor unions and employers should be equally responsible before the law.
5. We oppose and will continue to oppose activities which are un-American, communistic and destructive to the welfare of our Nation.

There may be no danger to your community today—but if you do not cooperate with others to stop this evil, tomorrow may not be worth living.

The members of this committee stand for law and order and the sacredness of the right to work. It is as true today as it was in Genesis that, "In the sweat of thy face shalt thou eat bread." Work until recently has been looked on as a right associated with liberty. Belief in liberty is the essence of man. It is only within recent years that labor has been controlled and the right to work made a privilege to be enjoyed at the will of another. The labor market at the present time is controlled by the same type of racketeers that held sway during prohibition. After prohibition was repealed they turned to blackmail and kidnapping.

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No real American when he sits alone with his heart can approve of what this Communist International Order is doing in this country. We appeal to you in the name of religion to help us wake up Uncle Sam's children. If we cannot awaken them with thunder, we will sear their eyeballs with lightning. Wake them we must!

THOUGHTS FROM THE WRITINGS OF HORACE MANN

The Common School is the greatest discovery ever made by man.

Education is our only political safety. Outside of this ark, all is deluge.

Teaching is the most difficult of all arts and the profoundest of all sciences.

The highest service we can perform for others is to help them to help themselves.

Had I the power I would scatter libraries over the whole land as the sower sows his wheatfield.

I beseech you to treasure up in your hearts these my parting words: Be ashamed to die until you have won some victory for humanity.

I hold treason against this government to be an enormous crime; but great as it is, I hold treason against free speech to be incomparably greater.

If ever there was a cause, if ever there can be a cause, worthy to be upheld by all of toil or sacrifice that the human heart can endure, it is the cause of education.

MY PRAYER

I ask not for a larger garden,
But for finer seed.
I ask not for a more distant view,
But for a cleaner vision of the hills
between.
I ask not to do more deeds,
But more effective ones.
I ask not for a longer life,
But a more efficient one.

Written by Dr. Conwell
on his death bed.

"How to Get a Church?" Ministers are restless and many would like to know. A sensible, matter-of-fact article discusses this in the forthcoming January issue. Make sure of this number of *Church Management*.

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Minister's Wife Creates Youth Organization

MRS. CHARLES D. CARTER, whose husband is the pastor of the Christian Church, Latonia, Kentucky, found that the usual young people's societies had lost their appeal. So, she set to work to create one to meet the needs of the youth of the church. Innovations were at once necessary. Some of these are interesting. Some of them are challenging.

For instance the usual young people's society meets before the evening service. She places the time of meeting following the evening service. The reasons she gives for this are rather convincing. First, it attracts youth to the evening service. The hour of closing for the evening service is too early to expect youth of today to go home and go to bed. The later service fills a need for fellowship. The early hour of meeting cuts too much into the day light hours which can be spent to good advantage in riding, hiking, and other recreations. Then finally their minds have been "tuned" by the evening service for the hour which is to follow.

The program which she has created for the meetings are unique in combining the social and the religious. These programs have been placed in mimeographed form and are now being used by some other churches. We have several in mind. The one which follows is typical. It is based on the nursery rhyme of Jack and Jill. But its interpretation is Christian and Biblical. Note how the instructions include every thing from the invitations to the contest rules.

JACK AND JILL

INVITATIONS: Be sure that this contest begins on the first Sunday in the month so that an impressive invitation may be extended through the Y.P.S. paper. (Youthian) cf. Sample.

DECORATIONS: Stretch a roll of brown crepe paper from floor to ceiling in front of room or stage. Place miniature Jacks and Jills, cut from white paper on this paper to represent them climbing the hill. At the top have a well also cut from white paper inscribed with a large question mark. Use brown candles for illumination or cover bulbs in brown paper and table and piano may be trimmed in green. A vase of flowers either artificial or otherwise may liven it up a bit.

OPENING SONG: Y.P.S. Theme Song.
HYMN: Higher Ground.

PRAYER:

MOTHER GOOSE NURSERY CHORUS: "Throw Them Out the Window." (Any rhyme may be used by

substituting "Throw them out the window" for the last line. Tune, "Mary Had a Little Lamb". Use several of these.

ANNOUNCEMENTS: Mr. Jack and Miss Jill alternately.

SCRIPTURE:

Matt:7:13-14 read by Miss Jill
Matt:16:24 read by Mr. Jack

LEADERS TALK:

Repeat Nursery rhyme carefully

1. Take them out of the nursery for tonight.

Human "Jacks and Jills."

2. They started
Must start or never succeed. Some a life time starting.

3. Climbing upward.
Downward way easier. Matt. 7: 13-14.

Some try to stand still. Impossible.

4. Hard, rough, steep, Matt: 16:24.

5. Not all life hard. Much as we make it.

- Joy, sunshine, pick flowers, fun and play with work.
6. They climbed together. Friends. Beauty of friendship. Not "Coat tail" friends. Not "Pessimistic friends"
 7. Couldn't see water ahead but they knew it was there. Can't see heaven but know it is there. Faith.
 8. Get a pail of water. Definite goal. Not "Jack of all Trades."
- We are climbing to reach the "Living water" Jesus.
Women at the well—ex.

SEVENTEEN CH MANAG

9. Jack fell down—broke his crown. We fall down in sin. Break hearts, will power, rept, future. Hard to mend when once broken.
 10. Jill came tumbling after. Friends fall with us. Watch our influence on others. Sister, brother.
- "Better that a mill stone—"

POEM:

An old man traveling a lone highway
Came at the evening cold and gray
To a chasm deep and wide.

Where "Your" Money Goes

It depends upon you, doesn't it? That is what E. T. Nease, minister of the West Asheville Methodist Church, Asheville, North Carolina, thought. To show it to his congregation he made up a chart listing the way different types of people respond to life's obligations. We are glad to be able to reproduce it here.

MR. MANY-FOLK	MR. AVERAGE	MR. CHRISTIAN
I. Luxuries: Even some harmful things.	I. Food: (You know one must eat to live.)	I. God: At least 1/10 first for I know "Seek first the Kingdom of God" and other things come in order."
II. Food: Get what you want. The grocer can wait or do without.	II. Clothes: These come next for you know "clothes make a man."	II. Food: Second, but never first.
III. Clothes: If he cares, tailor beware!	III. Shelter: Of course nothing wrong in providing.	III. Clothes: Never suffice for the "Wedding Garment."
IV. Shelter: Spent out. Rent dodger.	IV. Recreation, Insurance, Medical Aid, Club, etc. Why not?	IV. Shelter: Certainly he provides this.
V. Medical Aid: If the physician must go unpaid, who cares?	V. Luxuries: Everybody else has these. So will I.	V. Personal Development: Insurance, medical care, recreation, etc., will come here.
VI. God: Why no; spent out long ago.	VI. God: If anything is left over; otherwise, "God understands."	VI. Luxuries: Some, yes; but many are not desired.
Will You Admit That You Live Here?	"All for the BODY; But None for the SOUL."	"TITHING may not make you a Christian; but being a real Christian will make you tithe—at least."

The old man crossed in the twilight dim,
For the sullen stream held no fear for him,
But he turned when he reached the other side
And builded a bridge to span the tide.

"Old man, cried a fellow pilgrim near
You are wasting your strength with building here.
Your journey will end with the ending day,
And you never again will pass this way.
You have crossed the chasm deep and wide,
Why build you a bridge at eventide?"
And the builder raised his old gray head:
"Good Friend, on the path I have come," he said,
There followeth after me today
A youth whose feet will pass this way.
This stream, which has been as naught to me,
To that fair-haired boy, may a pit-fall be:
He, too, must cross in the twilight dim—
Good friend, I am building this bridge for him."

11. Sure footing and straight walking
12. You're Mr. Jack and I'm Miss Jill
We're traveling along together
We're going upward on life's hill
Through stormy and sunny weather.

If we climb to the top our goal is gained
If we fall what a great disaster!
For someone is happy, or someone pained
Our parents, our friends and our Master.

So dear Lord help us to journey on
And never complain life's battle
May we look back at the set of sun
With Success as the road of our travel." (Carter)

PRAYER CIRCLE IMMEDIATELY:
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PRAYERS.

HYMN "Bless Be the Tie"
MISPAH BENEDICTION

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For every Christian youth;
We love her work
We love her play;
We love her Bible truth.

Chorus

How we love the dear old Y.P.S.
We will pledge to make her work a success
We choose the red, for blood was shed
By Christ for me and you.
And for the truth and loyalty
We choose the blue.

THEISM AND LIFE

If we expect men to believe in a God of love, we must work to create a way of life where love does not seem like a grotesque far-away fairy tale. The situation of theism in our present world was well illustrated by a woman who was listening to a preacher at a summer outdoor service. The preacher was talking about the love of God for men. Very quietly, but derisively, she said to him, "Don't make me laugh." To her, with a characteristically bitter experience of unemployment, to talk of divine love was a laughing matter. We cannot treat men like the scum of the earth six days a week and expect them to think of themselves as the children of a loving God on the seventh. From *Christianity and the Individual* by Halford E. Luccock; The Cokesbury Press.

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YOUR WILL

How to Make Your Own

LAST WILL AND TESTAMENT

The tranquillity of mind that follows the making of a will is hard to describe, but there is real satisfaction in thoughtful, planned provision for your loved ones. Your will outlives you, but keeps alive and in force your personality and wisdom.

It is gratifying to know that your life's work, intelligent planning, and self-restraint in saving and in building an estate, have not been in vain; that the future has been secured. A will protects, in advance, those you love and provides for your church, charity or other interests.

Today only three out of one hundred leave a will. Many of our courts are choked with needless litigation. Relatives are estranged, millions of dollars are wasted in legal wrangles, all because the deceased procrastinated about making a will.

Every wife should see to it that her husband makes a will, and should know where to find it. Death may come suddenly—and if a married man leaves no will, the wife gets only one-third; his relatives get two-thirds.

Anyone alone can make a will. No other contract or agreement is so easy and simple to make. The courts have removed many restrictions; their sole object is to learn the wishes of the deceased regarding disposition of his estate.

Fred S. Clark has written a simple, brief, and understandable booklet, entitled "Your Will," which gives full directions so that anyone can make (in secret his own will—with assurance that it will be absolutely legal, valid, and unbreakable.

From a legal viewpoint, the most important thing is proof that it is your will. It must be properly witnessed. Clark's booklet fully explains this. The witnesses of your will witness only your signature in the presence of each other—they are not supposed to read your will.

Pin a dollar bill, check or money order to a sheet of paper with your name and address—and Clark's booklet, "Your Will" and two legal forms of Last Will and Testament will be immediately mailed to you. These two forms enable both husband and wife to make their wills without extra cost, or permit the drawing of a duplicate will for safety in case of loss or destruction of the original.

All such things are fully explained in Clark's booklet. If, after reading it, there is any doubt in your mind that you yourself can make a perfectly legal, non-breakable will, return the booklet and your dollar will be refunded.

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THIS CHRISTMAS LETTER BROUGHT \$60.00

This letter sent out by Ralph V. Gilbert of the First Presbyterian Church, Fremont, Nebraska, brought in a Christmas offering of more than \$60.00. The money was used, as you will note, to help the Christmas music.

December 15, 1936

Dear Member:—

If you had a dear friend, that very much needed a rather unusual article, you would be glad to give it as a Christmas present wouldn't you?

Of course you would. Because most of us have long ago learned that the greater joy comes from giving rather than getting presents.

Well, you have that opportunity this Christmas season. Your church is the best friend you have. She needed to have the pipe-organ thoroughly reconditioned. Has needed it for a long time. It has now been done, and done very well, too; and in time for the Christmas music.

This is, as you see, an unusual thing; an extra-budget item that we all want to see taken care of. We will enjoy our Christmas cheer all the more if it is.

Place your Christmas present for your church in the enclosed special envelope. Bring it next Sabbath morning and lay it on the offering plates. Your church will deeply appreciate it.

I don't know of any better, easier, happier way of wiping the slate clean,—do you?

Next Sabbath is "Christmas Sabbath," and I know you are planning to come. There will be a special Christmas calendar, and a Christmas sermon. And what a satisfaction to know that you have helped make the Christmas music free of debt!

Yours, for a Happy and a Merry Christmas.

Sincerely,
RALPH V. GILBERT.

"LEARN TO LABOUR AND TO WAIT"

It is incumbent upon us to "learn to labour and to wait"; but still more to learn to wait upon God before we labor. It is not mere passivity. When you are waiting for a son returning from abroad, you do not wait very passively. There are arrivals of boats to be watched, trains to be studied, simple preparations to be made in the home. Nothing is to be allowed to interfere, if possible to be avoided, with the joy of the visit. You arrange matters so as to make the most of the time. It is in some such eagerness of expectancy that we should wait upon God. The disciples were not passive in their waiting: they prayed. They threw themselves with passion into supplication. Their praying was not the cherishing of a vague wish. It was fervid and it prevailed. From *Ascension and Whitsuntide Sermons*, Sermon by J. T. Forbes; Doubleday, Doran & Company.

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• THEY SAY •

A MINISTERIAL EXCHANGE

Editor, *Church Management*:

I have been exceedingly interested in the responses to your editorial, "*What Would You Do?*" and I hope that constructive contributions will come in for publication. Here's mine:

For some who are in denominations that do not have ecclesiastical supervision of placement, such as Congregational, Baptist and Presbyterian, could not your publication open up a column entitled, "Ministerial Exchange?"

You already have a splendid column of this sort for vacation exchanges. Why could it not be extended to permanent exchanges? It seems to me that this would be a good time to start such a department right after the last depression when everyone had to "sit pretty tight" at his own job. Now that things are easing up a bit, it is not only possible but desirable to make changes.

Aside from the arguments for long pastorates, there still remains the fact that congregations are apt to respond better to a new personality at a time when things are on the up grade rather than to the same familiar leader who helped them through the droning years of the depression. Especially is this true for new building projects. I dare say there are many ministers who know deep down in their hearts that it would be better for the forward program of the church if they were to move on to some other field, but in the absence of such an opening, they must stand by without much results.

I realize it is difficult to effect mutual exchanges where there is democratic congregational control of such matters, but I dare say it would be no more dangerous than for some churches to run the chances of securing the wrong man by means of wire-pulling and inside track methods such as are now used in the procuring of a new minister. Why not give it a try?

A *Prospective Exchanger*.

(Note: The editor would like to hear from others on this matter.)

THE HORRORS OF WAR

Editor, *Church Management*.

The article entitled *Still Bewildered* by Charley Grant makes me desire to share with you an experience we had with one of our young people. This lad of senior high school, otherwise well balanced, was becoming fascinated with the prospects of going to Military School. He thought it would be wonderful to wear the snappy uniform which, as he said, was furnished gratis. He was not the type who was easily convinced by words, but he was too good timber for cannon fodder (as is any young man).

One Sunday night at Discussion Club we planned to throw upon the screen, by means of a reflectoscope, pictures published in booklet form entitled *The Horrow of It* by Frederick Barber. These authentic scenes portrayed the gruesomeness and grim reality of the battlefields, with mangled bodies hanging from trees, with corpses piled like cordwood, heads and limbs

severed and scattered, the decomposed remains of someone's sweetheart, and pictures of hospital victims enduring the agonies of a living death. These and a host of others, thrown upon the screen without comment, produced a cumulative effect which entirely reversed our young friend's ideas of the glory of war.

Ever since, it has been our custom to show these pictures, once a year, to each new crop of young people. Their comments afterwards always assure us that these pictures make a profound impression. They, at least, provide one means of presenting a vivid contrast of the stark realism of the battlefields and the enticement of shiny buttons and brass bands.

Margaret Ratcliffe,
Romeo, Michigan.

(Editor's Note: We were much interested in a request which came from a high school group to use the war pictures used in the November issue of *Church Management* in their publication. Such pictures are doing an educational work.)

AN OPEN LETTER TO JUSTICE

HUGO BLACK

Editor, *Church Management*:

Personal actions and situations have a way of catapulting some individuals on to history's front page. Two of them are Nathan Hale, because he was a patriot, and Benedict Arnold, because he was a traitor. The decisions they made in life stamped their records in history.

It is quite certain you will be a third to be thus individually in the permanent spotlight because of your attitude toward your country. Fortunately for you, there is still the opportunity by your judicial decisions to determine which of the above two classifications will be yours.

Do you prefer to be the cat's-paw and hollow echo of a president or any political group, and thereby share in Arnold's odium? Or can the voice of conscience, your better judgment, and your manhood as an American citizen conquer expediency and venality, so that your independent and impartial decisions may help you share the glory that shines on Hale?

The choice is yours and yours alone. The eye of history is on you. Her moving finger will write as you dictate. Few men have had a more momentous decision to make. May God help you!

Wilbur Helm,
Evanston, Illinois.

A NEW REASON FOR SUBSCRIBING

Editor, *Church Management*:

I continue to subscribe because you and your sermon contributors present such an interesting psychological study—how can presumably sane men write and print such appallingly bad sermons? Or, are you and your sermon contributors out on parole from some sane asylum? You and they interest and amuse me as indicated. Don't make the obvious retort about "a fellow feeling makes us wondrous kind," or the still feeble retort of asking me to send one of my sermons.

C. F. McCaughey,
Perth, Scotland.

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• THE EDITORIAL PAGE •

Areas of Catholic-Protestant Controversy

THERE is much talk, today, of inter-faith movements and progress has been made in that direction. But, at the same time, there are growing signs of Protestant-Catholic controversies almost sure to become more bitter as the months roll by. These deal, not with dogma, but with the contrasting ideas of church and state.

First, of course, is the matter of the appropriation of public money for the maintenance of parochial schools. Such parochial schools are mostly Catholic. Lutheran, Reformed Presbyterian and Seventh Day Adventist schools are much in the minority. The Protestant mind is almost universally against the use of public money to support denominational schools. Not always are we consistent in our attitude but it is safer to say that Protestant churches are opposed, bitterly, to the use of public money for secondary denominational schools where religious sectarianism is one of the major studies.

On the other hand many Catholics see a system of double taxation where they pay taxes to support the public schools and then are assessed by their Church to pay for the church schools. It may be a double taxation but remember there are two taxing bodies. The state certainly is not taxing them twice for school maintenance. This controversy will continue. Many Catholic leaders place it first in their program of growth. The attitude is not unanimous for there are Catholic leaders who are opposed to it. But in a half dozen states this winter, the matter will be contested before legislative bodies.

The second area of controversy is that of warring Spain, Japan and China. Most Protestants see in Loyalist Spain an honest effort for democracy. They think that the Catholic Church is the ally of autocracy and monarchy and naturally opposed to a democratic regime. The Protestant thinkers do not fear the so-called communism of Spain half as much as they fear the old power of the Spanish Church.

The Catholic leaders, on the other hand, think of the Loyalist government in Spain as a communistic institution with the purpose of destroying the church and religion. They point to the many priests and holy women who have been killed in the conflict and the number of churches which have been destroyed. The Loyalists point out that not one church has been injured which has not been an arsenal for the insurgent forces.

It is fair to say that in the controversy between Democracy and Imperialism, Protestantism must stand on the side of Democracy; in the struggle between Fascism and representative government that the Protestant churches must take their stand on the side of representative government.

More and more it appears that Catholicism must support imperialism and Fascism.

The controversies here discussed are in the note sending period now. The next period will be that of "name calling." Perhaps it will not go that far. We hope not. There seem to be differences of heritage and thought which will make it almost impossible to get together in these areas. But a great deal will be accomplished if the discussion and program can be kept on a high plane of human courtesy and an honest attempt to understand the various positions involved.

Reading Outside Your Denomination

I JUST about reach the point where I think that the ministers of the country are getting denominationally minded when something like this happens. One mail brought both communications. The first is from a minister responding to a request for ideas in making the *Church Management Directory* announced on another page. This minister replies as follows:

"I do not see any need for the proposed directory. Ministers are chiefly concerned with their own denominations and the denominations furnish them the information needed through their publications and year-books."

The editorial spirit immediately falls. Have we not yet progressed to a place where ministers think outside of their denominational lines? Don't say yes until you hear from this other brother who boasts of the breadth of his reading. He writes:

"I like your magazine but I'm already crowded with reading material. I take the *Christian Advocate*, the *Epworth Herald*, *Religion Today* and *The Pastor's Journal*. Surely this is full reading for any man."

Here are four publications of the same denomination. In these days when church unity is discussed in conferences and great denominations are moving forward to organic unity is it too presumptuous to point out that the preacher owes it to himself and his congregation to get a broader view than can be secured in this way.

No one should ignore his denominational publications. But he is of meager intellect who feels that having read the official paper of his own denomination he is a full man.

There are non-denominational journals of religion of inter-denominational circulation who have a right to ask a hearing. *Church Management* is but one of several. There are secular journals which carry factual and thought provoking articles on great religious and social themes. There are news periodicals which interpret the events of the world.

It is a great moving day, brother. "Wake up and live." Find what other denominations are thinking. Fraternize with your brethren of other denominations. You will be a bigger man for so doing.

PASTORAL LEADERSHIP

As fall and winter work approaches the problem of pastoral leadership naturally comes to the front. Just what should be the pastoral leadership of the church? How far should it reach? He is supposed to be a trained man, well schooled, Godly, and to understand church administration. As any other executive, he should give careful study to the local church as an institution. What departments are making good and what organizations are doing well? Where should changes be made and where should encouragement be given? He sits in his study, giving hours and days to planning the work of his church. For this he has been trained and in this he has had experience. If the people support his program and the work does not succeed then it may be the fault of the pastor; but if the people do not follow his suggestions and fail to co-operate with him and the work does not go well, where does the responsibility lie? There should be such sympathy and understanding between the pastor and the people that all could say with Paul, "We are laborers together with God."

—By Earl Riney.

PREACH ON THE HOUSE OF GOD

Sermons on the Bible are a matter of course, but the House of God is also a divinely appointed means of Kingdom building. The importance of the church in the community and in the world, the place of the sanctuary in all the ages of Christianity, the promotion of worship and prayer, and many other phases of Christian life and work, emphasize the preaching responsibility and possi-

bilities in connection with the House of God. The Interdenominational Board of Architecture, serving churches of more than 20 denominations, has prepared a mimeographed list, collected from ministers, of 50 Bible texts and 50 sermon themes, on the House of God and allied topics. A copy will be sent for 25 cents, coins or stamps. Address, E. M. Conover, director, 105 East 22nd Street, New York.

MINISTERS' PENSIONS

A delegation from the churches of Great Britain waited upon the Minister of Health recently to urge the inclusion of ministers in the proposed new voluntary pension scheme which is designed to supplement the present pensions scheme by arrangements which would permit other men and women whose incomes did not exceed a certain limit to enjoy the benefits of the widows, orphans and old age contributory pensions on a voluntary basis.

The Minister in his reply said that the scheme would make provision for the inclusion of ministers. He was not able, until the bill was presented in Parliament, to state the figure at which the income limit would be fixed, but it would obviously exceed two hundred and fifty pounds a year, and he could say that the income limit would prove no bar to a considerable number of ministers. He suggested that the new arrangement could be worked in conjunction with existing denominational superannuation schemes, and that it might encourage the starting of such schemes where they did not at present exist.

DOLLS! SCHOOLBAGS! TREASURE CHESTS! PICTURE FOLIOS!

These were the tokens of friendship sent from American children to children in Japan, Mexico, the Philippine Islands and China, in other years. The projects have been sponsored by the Committee on World Friendship Among Children in the hope that, by creating goodwill among the children of the world, the day may come when friendship will take the place of strife, the world around.

There is a country where the children particularly need friendship; war-torn Spain. Their tragedy offers the opportunity for children of America to send some sunshine into hearts of children who are suffering because of the bitterness of war.

Suitcases! . . . how peculiarly appropriate! These are 15 x 10 x 5 inches in size, especially made for the purpose with a sunshiny lining and a Friendship-Goodwill symbol in English on one side, Spanish on the other. With the suitcase is sent a map onto which the group packing one will paste a star to show where they live. We also send a letter written by a little girl on behalf of the children of America to the children of Spain, with a Spanish translation.

Would you like to have a share in this project? If so, write to the Committee on World Friendship Among Children, 297 Fourth Avenue, New York City, N. Y. Material is free except the song sheet which contains three friendship songs used in pre-

vious projects and a little Spanish lullaby with English translation. (This is 2 cents a copy, if ordered in quantity.) On one folder you will find suggestions as to articles to be packed. No time limit is set but please send suitcases promptly. We shall ship as often as we have enough for a shipment.

If you would like to give a simple play which tells about all the projects, send for "Circling the World with Friendship," 5 cents a copy.

It will readily be understood that the Spanish children who are away from home and parents, will probably not send any gifts in return as children of other countries have done.

While this is primarily a project for children, their parents and friends can have a share in meeting the terrible need in Spain.

How Older People Can Help

I. Purchase the suitcase (\$1.00 each) for the children to fill. (One church purchased six which were filled by the Daily Vacation Bible School.)

II. Make or purchase sweaters and scarfs. Each suitcase should contain one or the other. That item seems to be the most difficult for children's groups; a number of suitcases have come without any.

III. Send contributions to the Committee on World Friendship Among Children, 297 Fourth Avenue, New York City, N. Y. to help in carrying out the project.

IV. Help the American Friends Service Committee which is cooperating

with us and will distribute the suitcases in Spain by (1) sending money for the milk fund for babies (in one area the Service Committee worker reports that half the babies have been dying.) (2) Sending clothing, new or used in good repair.

Send money for milk fund to American Friends Service Committee, 20 S. 12th St., Philadelphia. Send clothing to American Friends Service Committee, 1515 Cherry St., Philadelphia.

The American Friends Service Committee is the only non-partisan organization carrying on relief work for civilians in Spain. It has the endorsement of the American Red Cross and the Red Cross in Spain.

CHURCH GIFT CONDITIONAL ON ATTENDANCE INCREASE

We have heard of many gifts, made to churches, being conditional upon sums of money being raised. For the first time we have knowledge of a gift being conditional on a certain standard of attendance being maintained.

According to the *Los Angeles Times* such an offer was made to the Community Church of La Canada, California, James F. Halliday, minister. An anonymous benefactor, has agreed to assume the mortgaged indebtedness of \$12,000 provided the church can build up a morning attendance of 200 persons, or more, and sustain it for six months. The church has accepted the challenge. On a recent Sunday the congregation, working toward this goal, numbered 278 persons.

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"Here is a novel and unique way of describing the religious activities in a cosmopolitan city. . . . The entire work is highly absorbing and can be read with great profit by others than religious leaders. . . ."—Pulpit Digest

Of this objective, non-partisan presentation of "what the people in New York are thinking so far as church services are concerned," distinguished critics who are leaders in widely differing fields of thought have said:

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"It is a real contribution to the study of the churches and their message in a great city."—Gordon Palmer, President Eastern Baptist Theological Seminary, Philadelphia.

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Christmas Evergreen Decorations. Beautiful Evergreen wreaths and ropings of Holly, Laurel, Boxwood and Princess Pine. These Evergreens we offer for sale through church societies or individuals. Write us at once. No cash required. JONES, the Holly Wreath Man, Box TC., Milton, Delaware.

CHRISTMAS PAGEANT

See my ad under "Sunday Night Services." Minister of Music.

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Wanted: To buy a used church bell, in good condition, for a rural church. Address: Rev. Russell P. Knoebel 1114 N. Cambria Street, Bellwood, Pennsylvania.

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For Sale: Black cutaway and vest, size 38, good as new. \$10.00 check will bring it to you. Theo. J. Klaudt, Archbold, Ohio.

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"Different" Youth Programs may be obtained from the author in groups of six for one dollar. They are complete in every detail of procedure for a meeting in any organized Society of Young People and are compiled in a folder for convenient use.

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Plan for Yearbook Distribution

The first issue of the **Church Management Directory** will be issued on July 1, 1938. So far as subscribers to **Church Management** are concerned it will take the place of the July and August issues going to all bonafide subscribers to the magazine.

A second edition, identical to the one which goes to subscribers, except that it will have a heavier cover, will be sold direct by mail, and through the book stores of the country. The price for this book will be decided later but it will not be less than \$1.00 nor more than \$1.50.

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Christmas Suggestions



PLAN A PARTY—SEND INVITATIONS

Whether it is a Christmas party just for your Sunday School class or the general celebration in which young and old join, these postcard invitations designed especially for Christmas 1937 will heighten interest in your church activities. There are two designs done in color and attractively lettered to choose from. \$1.25 a hundred.

2602. A snow covered fir tree with a home in the background from which two children are hurrying to the Christmas entertainment.

2603. A church exterior combined with holly leaves and berries.

SEND FRIENDLY GREETINGS

707. A new idea in Yuletide messages is provided in the form of a folder with a gummed flap at one end, so that it may be sealed and sent through the mail without an envelope. A portrayal of the Wise Men offering their gifts to the Christ Child is reproduced in beautiful colors with a greeting below. Especially appropriate for pastors and church workers. 35 cents a dozen; \$2.75 a hundred.

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Christmas time is a time for giving and sharing. The Presbyterian Book Stores offer a variety of devices to help in giving expression to this spirit of generosity, from attractively lithographed envelopes starting at 40 cents a hundred to banks which sell for 5 cents each. If you haven't a copy of our 1937 holiday catalogue, a card to our nearest book store, addresses given below, will bring it to you.

Gift Ideas

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Choose your gift books carefully, and they are sure to be welcomed and valued. We have books for children, the best of the new fiction and non-fiction, and the latest religious books. There is a wide price range, so you are sure to find what you want. Any book you buy through the Westminster Press you may read or give with perfect confidence.

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